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FROM

Prof. C. R. Lanman







# LUZAC'S ORIENTAL LIST

AND  
BOOK REVIEW.

VOL. XVIII.

JANUARY TO DECEMBER, 1907.



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„Good intentions are, at least, the seed of good actions; and every man ought to sow them, and leave it to the soil and the seasons whether they come up or no, and whether he or any other gather the fruit.”

SIR W. TEMPLE.







VOL. XVIII NOS. 1-2.

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# LUZAC'S ORIENTAL LIST

AND

## BOOK REVIEW.

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## I.

## REVIEWS, NOTES AND NEWS.

In 1889 appeared the first volume of the now famous '**Vedische Studien**' of Professors **Pischel** and **Geldner**; and it became clear to impartial readers that the sun of Roth and his school was sinking. Pischel and Geldner were the pioneers in a movement of critical conservatism. With sound and scholarly learning they mercilessly 'exposed the weaknesses of their opponents, who, having started from the mistaken assumption that the **Rig-veda** represents the thought of the Indian Aryans before they had developed the characteristically Hindu culture, and that therefore it can be interpreted without the support of the post-vedic literature, were compelled to resort to arbitrary subjective methods of textual criticism and dubious analogies from comparative philology and mythology. As against this school, Pischel and Geldner have fully established their main thesis, that the **Rig-veda** is a Hindu document and must be interpreted and criticised from the standpoint of Hindu literature. The next step in this process is the publication of **Der Rigveda in Auswahl**, by Dr. **Geldner**, of which we have received the first volume, comprising the Glossary to a selection of Vedic hymns, which, together with a complete commentary, is shortly to be published in two further volumes, the first containing the commentary, the second the text. Teachers and students alike will receive this work with gratitude. The Glossary embodies much of the ripest fruit of the researches contained in the '**Vedische Studien**' besides containing much lexical matter which, though not always exactly new, has never yet been presented in such a satisfactory form. It makes us eager for the remaining volumes of the work; which will certainly have an enormous influence in maintaining and extending the ground already won by the '**Vedische Studien**'.

A few months ago Professor **A. A. Macdonell**, in a paper read before the Royal Asiatic Society and published in its Journal, put forward a vigorous plea for Sanskrit studies, which he regards as endangered by the secondary position to which they are relegated in the Civil Service examinations and by the substitution of native professors for Europeans in Indian colleges. An energetic rejoinder has recently appeared in Professor **Shridhar B. Bhandarkar's** pamphlet on **The Present Condition of Sanskrit Studies in India** (Bombay, 1906). Mr. Bhandarkar deals with most of his opponent's arguments in detail. The intellectual peril besetting civilians who begin Sanskrit studies in India under third-rate pandits, which Professor Macdonell apprehends, is, according to Mr. Bhandarkar, almost non-existent—quite non-existent if they have had a proper European education. Sanskrit studies in the Colleges of

India have not degenerated because of the substitution of native teachers; they are conducted according to the system created by the European scholars whom Professor Macdonell especially honours, and under the supervision of Boards of Studies whose competence he must admit. The claims that Professor Macdonell makes for the superiority of European teachers in India are vitiated by the fact that the most distinguished of the latter as a rule gave very little instruction in the subjects in which they attained distinction, and which as a matter of fact they learned mostly from their pandits. Finally Mr. Bhandarkar gives a choice anthology of errors made by European scholars.

The title of Herr **Ernst von Hesse-Wartegg's** new book, **Indien und seine Fürstenhöfe**, is somewhat ambitious, calling up visions of themes that demand imperial folios and polychromatic illustration to do them justice. In reality however it is a volume of modest appearance, neatly printed and illustrated from photographs, in which the author gives us a chatty and very readable record of his impressions and note-takings during a visit to India. Very wisely, he began his journey by starting from Travancore, and after doing justice to that beautiful land, which is still undefiled by the tourist, and to the architectural glories of the South, he reached Madras. Thence his tour led him through Haidarabad, Golconda, Puri and its temple of Jagannath, Calcutta, the Himalaya, the great cities of the North-West and Rajputana, Baroda, and finally Bombay; and of all the sights that met his eye he sets forth his impressions in a lively style which makes his book excellent reading. The chief merit of the work is hence rather subjective; it records adequately the thoughts of a writer with a keen eye for all the picturesque, brilliant, grotesque, and hideous sights with which India teems. From the other point of view it is rather more open to criticism. The writer is not particularly friendly towards us, and often his remarks about us, though shrewd, are somewhat acidulated. There is no harm in this little prejudice, of course; but the pity is that it leads him into statements that are very inexact, as when in his preface he remarks that the Hindus have no representation at all in the government of their country and no share in its administration. But Herr von Hesse-Wartegg is equally inexact in matters lying outside his own experience, such as ancient history. It is rather surprising to find a German who solemnly informs us that some of the finest hymns of the Rîg-veda were composed by women, and that chess was invented by a Sinhalese queen 2000 years B. C. After this, we can forgive him. It is always a good thing to be able to see ourselves as others see us. (See p. 31).

We have been favoured with a reprint of the paper read by Mr. **A. Yusuf-Ali** before the Indian Section of the Society of Arts on December 13, 1906, together with the speeches which followed it. This paper, which bears the title **The Indian Mohammedans: their past, present, and future**, gives first an outline history of the Muhammadan immigrants and especially of the great conquerors in India, touching particularly upon their relations to

culture. The supposed danger from militant Islam, and especially from the so-called Wahabi movement, is next discussed; according to Mr. Yusuf-Ali, it is practically non-existent, and we are with him in believing that these irreconcilables are a very insignificant factor in Indian Muhammadanism. Finally he treats of the social and intellectual position of Moslems, which he regards as being on the whole satisfactory; he pleads however for further improvement from within, pointing with approval to the recent statesmanly utterances of Lord Minto and Sir Arthur Lawley, and urging on his coreligionists a "peaceful campaign of progress", having for its principles loyalty to the Sovereign, patriotism to India, friendliness to other communities, and truth to their own ideals. The paper deserves the attention of all students of modern Indian affairs.

**The Higher Hinduism in Relation to Christianity**, by Mr. T. E. Slater, appears to us to fulfil very well its purpose as 'a presentation of the fundamental views of the Hindūs, religious and philosophical, according to the Vedas, Upanishads, and of the Brahminic (especially the Vedānta) philosophy, and an estimate of the same from a Christian point of view'. The book is thus essentially polemical, and in all the topics which he handles—the characteristics of Hinduism, the modern Revival, Hindu and Vedic literature, the Upanishads and Vedānta, and the practical results of the latter, the Bhagavad-gītā, Vedānta and its eschatology, the doctrines of Karma, transmigration, and salvation, asceticism, and lastly the contrast of Vedānta with Christianity. — Mr. Slater is not the impartial scientific expositor but the learned missionary, acutely pointing out the weaknesses of Hinduism, and contrasting them with his own creed. Nevertheless Mr. Slater is eminently fair-minded and charitable in judgment. His book is marked throughout by sympathy and candour no less than by intelligence; and it is especially interesting to read the words in which he forecasts the future of Christianity in India. "Vedāntic thought," he says (p. 290), "is so thoroughly Indian that the Indian Christianity of the future will of necessity take a Vedāntic colouring. Each nation of the world and each great religion is the manifestation of a human want; and the demand of the Indian heart is for a fixed, unchangeable foundation on which the soul may rest amid the changes of this fleeting world... The questions raised by the Vedānta will have to pass into Christianity if the best minds of India are to embrace it; and the Church of the 'farther East' will doubtless contribute something to the thought of Christendom of the science of the soul, and of the omnipenetrativeness and immanence of Deity." (See p. 26).

The increasing interest of the reading public of Germany in popular presentments of Buddhism is evidenced by the appearance of "**Das Wort des Buddha**, eine Uebersicht über das ethisch-philosophische System des Buddha in den Worten des Sutta-Pitakam," by **Bhikkhu Nānatiloka**. As its name implies, this work is an exposition of Buddhism which the author—a German by birth, who resides in Ceylon and has joined the Buddhist fold—has ingeniously framed by selecting appropriate passages from the Sutta-piṭaka and welding



them together with additions and modifications of his own, thus forming a methodical summary which is very readable and convenient for students. The framework of which his exposition is fastened is the 'Four Noble Truths', which he rightly regards as the essence of Buddhist thought; and under these four heads he arranges with considerable skill the subordinate doctrines of the faith. A preface is contributed by Karl Seidenstücker, who takes the opportunity to repudiate the legitimacy of the claims of 'esoteric Buddhism', to represent the teachings of the real Buddha.

We have to note an interesting little article reprinted from the *Journal of English and Germanic Philology*, Vol. VI, No. 1. This is **The Source of Matthew Arnold's Poem 'The Sick King in Bokhara'**, by F. L. Jouard. In this the author seeks to demonstrate that both the leading theme and a number of touches of 'local colour' were derived by the poet from a work now almost forgotten, the 'Travels into Bokhara' of Lieutenant Alexander Burnes; and the points of connection are so numerous and often so striking that they leave little doubt as to Arnold's substantial indebtedness to Burnes for his matter.

Two new volumes of the useful little series of handbooks entitled **Religions Ancient and Modern** have just made their appearance. One of them, bearing the title **Islam**, has been contributed by Mr. Ameer Ali, formerly a judge of H. M.'s High Court of Judicature in Bengal, who has given a clear and concise outline of the principal facts concerning the history and tenets of Mohammedanism. The other volume is entitled **The Religion of Ancient Egypt** and is from the pen of Prof. Flinders Petrie, who in fifteen short chapters sketches the most striking characteristics of ancient Egyptian religion and belief. We wish every success to this little series, in which the latest information is condensed by recognized authorities in the subjects dealt with in the separate volumes. (See p. 313).

**Japan as it was and is**, by Richard Hildreth, first appeared in 1855, soon after Commodore Perry's squadron had at last succeeded in opening the island Empire to foreign intercourse. We have here a new edition of that exceedingly interesting book, edited by a Japanese gentleman, who has added a few necessary notes and inserted the Chinese characters and modern spelling of proper names. He has preferred to reprint the book textually without correcting its mistakes, because it is primarily intended for Japanese readers, who can, as he remarks, easily rectify them by their own knowledge of their country. It is none the less a work which, used with caution, should be very useful to the English student, containing as it does a complete and graphic account of European communication with Japan from its first discovery by the Portuguese. The earlier chapters are chiefly taken up with the story of missionary enterprise under Francis Xavier and the Jesuits, and their extraordinary success, which was only checked by the jealousy of other Roman Catholic orders and the open hostility of the Emperor Hideyoshi. Meanwhile the Dutch had ousted the Portuguese and established their own trade in the Far Eastern archipelago; and though the Japanese

policy of exclusion was becoming more and more stringent every year, they managed to maintain trading relations throughout the two succeeding centuries, while Japan as a whole was cut off from the outside world. It was thanks to this loophole of communication that keen observers like Kämpfer and Thunberg were enabled to make their invaluable scientific researches and their investigation into Japanese life. Copious extracts from these and other writers are given in this book, which runs to more than 600 pages and is provided with a good index. (See p. 42).

A work of the very highest importance for students of ethnography has been produced by Mr. W. W. Skeat and Mr. C. O. Blagden upon **The Pagan Races of the Malay Peninsula**. The aim of the authors has been to give within the compass of a pair of volumes the whole substance of what has been noted and written about the non-Mohammedan races of the Malay Peninsula. Much of this information has hitherto been buried in more or less inaccessible or obsolete books and periodicals, and Messrs. Skeat and Blagden have done good service in collecting this scattered material and presenting it in a classified form for the general use of students. But they have done much more than this. Both of the writers have spent years in the districts occupied by the wild tribes in the south of the Peninsula, and they have fully availed themselves of their unrivalled opportunities for making observations and collecting information at first hand. In addition to the materials which they themselves have collected they have also incorporated in their volumes an extensive body of unpublished observations which have been communicated to them from other original workers in the same field. To classify, condense and prepare for publication so immense a collection of data required unusual energy and perseverance, but the writers have brought to their task a special knowledge of the subject, and they have treated it in a thoroughly critical spirit. As a result they have produced what will be the standard work upon the ethnography of an important part of South-Eastern Asia. For more than a century past keen interest has been evinced by Europeans in the wild races of the Malay Peninsula, but for a long period no trained anthropologist had made a study of them at first hand. In the earlier part of last century good pioneer work was done by Sir Stamford Raffles, William Marsden, Leyden, Crawford and other able but untrained observers. Later and more critical observations were made and published by Logan, by officials of the local governments such as Leech, Maxwell and Swettenham, and by the French Roman Catholic missionaries. But it is only within the last sixteen years or so that the leading anthropologists of Europe have taken a personal and active part in the enquiry. One of the most distinguished of those who have made a special study of these races is Professor Rudolf Martin, whose recently published work deals with the subject from a purely anthropological point of view. It is thus admirably supplemented by the present monograph which treats the same groups of races from a cultural and linguistic standpoint and is founded upon a tribal basis. The first of the volumes before us treats of race, manners and customs.

The earlier sections of the book deal with racial characters and affinities and include notes on the diseases to which the wild aboriginal tribes are subject. On the whole it appears that they are not much troubled by sickness, the reason being no doubt, as the authors suggest, that living as they do in a state of nature only the hardiest of their children survive. All of the tribes however are in mortal terror of one disease, small-pox, which has frequently committed ravages among them in the past. The remaining chapters of the first volume deal successively with native food; the stimulants and narcotics in use among the tribes; their dress, and their habitations which consist of rock-shelters, tree-shelters, ground-screens of leaves, huts, and larger houses; the forms of hunting, trapping and fishing which are in vogue; their modes of barter, weapons and implements; cultivation, arts and crafts; their decorative art and the forms of design which they employ; and lastly their social characteristics, and their dealings with other races. The volume ends with a long appendix containing additional information, printed in smaller type, with regard to sections and summaries in the main body of the book, and the texts and translations of a large and important collection of native songs which are referred to and discussed in the second volume. These songs were collected by Mr. Skeat in Kedah and Patani, and, as he employed a phonograph to record them, he has been able to give an exact representation of the verse-rhythm by means of accents. In addition to the interesting chapter dealing with music, songs and feasts, the second volume of the work describes and classifies the various tribal customs and beliefs with regard to birth, maturity, marriage, death and burial, and contains much interesting information on natural religion and folklore. The last part of the book deals very fully with the question of language, describing the past history of the various dialects and their relations to other languages. Prominence is given to the study of the linguistic Taboos and other special forms of speech, and the present state of the spoken dialects and their future prospects are also fully discussed. Not the last valuable part of the work is the very full Comparative Vocabulary of the aboriginal dialects which is included in the second volume. In the space at our disposal we have not been able to do more than summarily indicate the wide range of subjects dealt with in this important work, but at least mention must be made of the admirable series of anthropological photographs which are included in the second volume. Finally, we may congratulate Messrs. Skeat and Blagden on having produced a work which will appeal not only to the purely scientific student but to all readers who can appreciate the glamour and romance which attends the study of all wild and undeveloped races. (See p. 314).

The papers read at the "Missionary Conference on behalf of the Mohammedan World", which was held at Cairo last April, have been edited by Mr. S. M. Zwemer, Dr. E. M. Wherry and Dr. J. L. Barton and have been published under the general title of **The Mohammedan World of To-day**. The separate papers which are here collected deal with Islam in Egypt, West Africa, Turkey, Syria and Palestine, Arabia, Persia, Baluchistan, Northern

and Southern India, Sumatra, Java, Bokhara and Chinese Turkestan, and China. They are written by Christian missionaries who have carried on active propagation in the countries they describe, and they naturally treat their subject from the Christian standpoint. But many of the papers exhibit a sympathetic insight into what is good in the faith the writers seek to change, and all contain valuable information with regard to the present conditions of the Mohammedan world. We offer our congratulations to the editors in having organized and produced a remarkably comprehensive work which will be welcomed by all those interested in missionary effort. The book is admirably bound and printed and is furnished with good maps and illustrations. (See p. 25).

The second volume has now appeared of the work by Mr. C. W. Whish, late of the Indian Civil Service, entitled **Reflections on some leading Facts and Ideas of History**, in which the writer gives a survey or historical sketch of the ancient world. To treat so comprehensive a subject within the space of three hundred and forty-two pages, the writer has naturally confined himself to generalizations and broad summaries. He touches on a great variety of subjects and furnishes the reader with the conclusions at which he has arrived as the result of his own wide reading. Many of the views that are here put forward no doubt invite criticism, but Mr. Whish has enthusiasm for his subject and aims at stimulating interest in it. (See p. 50).

Our readers will be glad to hear that a second edition of **Cook's Handbook for Egypt and the Sūdān** by Dr. E. A. Wallis Budge has just been published. This work may fairly be said to be the fullest and most comprehensive guide to Egypt which has yet been produced, and the fact that a new edition has been called for so soon is the best testimonial to its useful and practical character. The volume now runs to over five hundred pages, but it and its numerous maps and plans are printed upon specially prepared paper, so that it can be easily held in the hand or carried in the pocket. The guide is divided into four principal parts, the first of which deals with the general history and description of Egypt, ancient and modern, and furnishes the intending traveller with all the facts on which he is likely to want information with regard to the country he is about to visit. The amount of information which is packed into these first three hundred and sixty-nine pages of the book is surprising, and it enables the tourist to dispense with other books of reference, an advantage that is appreciated when it is necessary to curtail one's luggage as much as possible. The second part of the book deals with Alexandria, the Delta and Cairo, and it includes journeys to the Oases and a very full account of Mount Sinai and the Monastery of St. Catherine. The third part is devoted to the Fayyūm and Thebes, and the fourth deals with Aswān, Wādī Ḥalfa and the Sūdān. A concise grammar of Modern Arabic is given at the end of the book, which will prove of great assistance to the tourist who wishes to make himself independent of a dragoman. This new edition of the book has been brought thoroughly up to date, for we notice that it contains exhaustive accounts of all the most recent excava-

tions: as an instance we may note the interesting description of the tomb of luâa and Thuâu recently discovered in the Valley of the Tombs of the Kings by Mr. Theodore M. Davis. Another example of the manner in which Dr. Budge has brought his information up to date, which has caught our eye in turning the pages, is the fact noted on p. 473 that the famous "Vigin's Tree" at Matariyâ has now fallen from old age, an event which took place as recently as last July. We can confidently recommend the book as the best guide to Egypt that has yet made its appearance. (See p. 24).

We have received the first volume of Prof. **Justin V. Prásek's** *Geschichte der Meder und Perser* which will be welcomed by all those who are interested in the history of the ancient east. Dr. Prásek has already published monographs on various subjects connected with the chronology and history of the ancient Persians and the Medes, and no one is better equipped than he to undertake a comprehensive history of these races. The volume before us deals with the earliest history of the Medes, the Median Empire, and the earlier half of the Persian Empire from the period before Cyrus down to the rebellion of Gaumâta, the first Pseudo-Smerdis, and his defeat and death at the hands of Darius the Great. In addition to the historical narrative the work includes full discussions of the sources upon which the history is based, and it also comprises dissertations on ethnographical problems connected with the subject. It need hardly be said that Dr. Prásek has made use of all the available material that bears upon the periods of which he treats, and we shall look with keen interest for the appearance of the second volume of the work.

A very attractive edition of **Burton's Personal Narrative of a Pilgrimage to Al-Madinah and Meccah** has just been published in the form of two volumes in **The York Library**. This latest edition of the work should attract many readers for it is printed in clear type upon thin paper and is very prettily bound. Prof. **Stanley Lane-Poole** contributes an interesting introduction in which he sketches the main facts of Burton's life and recounts the circumstances in which Burton undertook the very remarkable journey with which the volumes deal. Several of the illustrations and plans which appeared in the original edition of the book are here reproduced. (See p. 308).

We are glad to note the substantial progress that is now being made in the publication of the great mass of material collected by the Babylonian Expedition of the University of Pennsylvania. In a recent number of our List we recorded the appearance of two volumes from the pen of Dr. Clay dealing with documents of the Kassite period, and these have now been quickly followed by a volume contributed by Dr. **Herman Ranke** entitled **Babylonian Legal and Business Documents from the time of the First Dynasty of Babylon**. The hundred and nineteen texts which are here published were not excavated by the expedition at Nippur, but were acquired by purchase, and from internal evidence Dr. Ranke rightly concludes that the majority of them were written in the city of Sippar (Abû Habbâ). They include specimens dated in the reigns of all the kings of the First Dynasty, with the



exception of Sumu-abu, its founder; and in addition some mention of the three rulers Iluma-Ila, Immerum and Bunetakhtun-Ila who appear to have been local Babylonian kings or princess during the period of the First Dynasty. Of special interest from a historical point of view is tablet No. 18, as in the oath-formula upon this document a certain Bêl-tâbi and his wife is associated with the Babylonian king Sin-muballit. As only gods and kings are mentioned in oath-formulae of the period, there is much to be said for Dr. Ranke's suggestion that Bêl-tâbi may have been an Assyrian king or patesi during the reign of Sin-muballit. Another document of this period, previously made known by Dr. Ranke and also included in this volume, contains an oath-formula in which Hammurabi and Shamshi-Adad are similarly coupled; and in Shamshi-Adad we may also probably see the name of an Assyrian prince or viceroy who probably owed allegiance to the Babylonian king. The tablets which are here published deal with a great variety of subjects. They include contracts recording the purchase of slaves and land, an exchange of houses, the hiring of a servant, leases of houses, fields and a garden, loans of money and grain, donations and marriage settlements, adoptions and divisions of inheritance. Another group of texts record decisions of the courts in the case of lawsuits which have been tried and decided, while another large class include memoranda, receipts, and lists. In addition to his careful copies of the texts Dr. Ranke has supplied the reader with a classified sign-list, a complete concordance of proper names, and a very valuable introduction. He has fully discussed the questions which arise with regard to the contents of the texts, their dates, etc. and he has furnished translations of a number of selected texts. In fact, his volume is a model of what such a publication should be. We are glad to note that other volumes of the series are announced to appear shortly, among which one from the pen of the general-editor, Prof. Hilprecht upon mathematical, metrological and chronological tablets, should be of considerable interest.

The late Prof. **William Rainey Harper**, for many years President of the University of Chicago, conceived the idea of publishing a series of translations of **Ancient Records**, which should incorporate the principal inscriptions and texts which have come down to us from the ancient races of Western Asia and of Egypt. One series dealing with the records of Palestine, Phoenicia and Syria was to be edited by himself; another series dealing with the records of Assyria and Babylonia was assigned to Prof. **R. F. Harper**; and a third series, comprising the **Ancient Records of Egypt** was allotted to Prof. **Breasted**. A substantial instalment of the Egyptian series, giving in four volumes the principal historical documents from the earliest times to the Persian conquest, has now been published, and will doubtless shortly be followed by volumes dealing with the literature of the other ancient races as comprised in the general scope of the undertaking. The first of the four volumes of translations which lie before us is preceded by an introduction in which Prof. Breasted has given an account of the documentary sources of Egyptian history, and in the course of it he explains the system of selection

which has been adopted. There is no doubt that from the pre-dynastic age onwards the kings of Egypt caused a series of official annals to be kept, in which year by year their principal deeds and achievements were recorded. But it is much to be regretted that only two fragments of such annals have survived. One of these, the Palermo stele, gives part of a record extending from the earliest times down to the Vth Dynasty; the other is found upon the walls of the Temple of Karnak, and gives a few extracts concerning the wars of Thothmes III. All other annals in the true sense of the term have perished, and the scanty historical texts that have survived present a striking contrast to the mass of historical and annalistic texts which have been recovered in Assyria and Babylonia. Thus for the history of ancient Egypt we have to depend in a large measure upon a mass of miscellaneous documents of the most varied character and value. These consist of biographies, rock-inscriptions, memorial stelae, tomb-inscriptions, temple-records and the like; and, although the historical references they contain are generally vague and indefinite, they furnish material for tracing the course of Egyptian history and for ascertaining the constitution of society and the organization of the government. Thus in order to obtain a series of inscriptions representative of all the chief historical periods, the editor has been obliged to include in his volumes a number of texts which cannot be regarded as strictly historical. But in view of the special circumstances of the case, to which allusion has been made, it would be ungracious to criticise his selection adversely. The material included in the first of the four volumes extends from the 1st to the XVIIth Dynasty; the whole of the second volume is devoted to the XVIIIth Dynasty; the third volume to the XIXth Dynasty; and the last volume to the period from the XXth to the XXVIth Dynasty. Prof. Breasted has expended great pains and labour on collating the original texts wherever possible, and he has often adopted readings of his own in place of those in the texts as published by other scholars. For the general reader this plan has few disadvantages, but it will to some extent lessen the value of the work for the student of Egyptian who might wish to employ the translation in his study of the actual texts. But to have included the hieroglyphic texts themselves, or even a transliteration of them, would no doubt have changed the character of the work and have rendered it impossible to cover the wide extent of material aimed at. As, however, the work is addressed to the general reader or student of history in the first place, we could have wished that the forms of royal names with which he is familiar had been adopted where possible in place of the transliterations under which so many well-known names are here disguised. But these are not series defects, and could easily be remedied in any future edition of the work. Meanwhile we offer our congratulations to the Board of Trustees of the University of Chicago for the liberal and enlightened manner in which they are supporting the study of oriental history and archaeology, and are enabling its results to be so widely known. (See p. 224).

In the new part which has appeared of Kilo (*Beiträge zur alten Geschichte*,

Band VI, Heft 3), edited by Prof. **C. F. Lehmann-Haupt** of Berlin and Prof. **E. Kornemann** of Tübingen, one of the contributions which will appeal to orientalist is a discussion of the types of Assyrian and Egyptian military standards, by Dr. **Heinrich Schäfer**, who illustrates his conclusions with drawings of standards carried in Assyrian and Egyptian chariots of war. Another and longer paper, which will also be of interest to many readers of our List, is a monograph by Dr. **Paul M. Meyer** of Berlin upon the legal conditions, of the existence of which we have evidence in Egypt during the Ptolemaic and Roman periods. In the course of his discussion Dr. Meyer gives classified lists of the various legal documents of the time which have been recovered upon Greek papyri, including bills of sale, loan-contracts, receipts for property, hiring-agreements, deeds of security, mortgages, marriage-agreements, dowries, and the like, and, as in all cases he gives full references to the publications in which the documents have appeared, his treatise will be of the greatest service to students of the legal and social conditions which prevailed in ancient Egypt during the later periods of her history. Another of the longer papers in this part is by Dr. **K. Regling**, upon the old Roman and Italian monetary systems, with contributions from the pen of Prof. **Lehmann-Haupt**. Dr. **Georg Sigwart** makes a critical examination of the annals of which Diodorus made use in the compilation of his history, and Dr. **Ludwig Weniger** gives a continuation of his "Olympische Forschungen" discussing the history and design of the Hippodamion, which according to Pausanias was within the Altis of Olympia, and illustrating his conclusions with a plan of Olympia as it must have appeared at the time of Pausanias. Other papers in this part, which include a treatise on Sicilian history during the Augustan Epoch by Dr. **Otto Cuntz** and a discussion of the signification of the Latin word "moneta" by Dr. **E. Assmann**, illustrate the great range of subjects which "Klio" includes within her view. Among the "Mitteilungen und Nachrichten" we may make special mention of the note by Prof. **Lehmann-Haupt** upon the New Assyrian king who bore the name of Tiglath-pileser. The name of this ruler has been recovered at Sherghât, in the course of the excavations carried out on that site by the Deutsch-Orient Gesellschaft. The new king is described as the son of Ashur-rêsh-ishi and the grandson of Ashur-rabi. He is thus not to be identified with Tiglath-pileser I (the son of Ashur-rêsh-ishi I), but was the son of Ashur-rêsh-ishi II. Prof. Lehmann-Haupt discusses his date and the bearing of the new find upon the accuracy of the figures given by Sennacherib in his rock-inscriptions near Bavian.

Almost everybody who is interested in Old Testament exegesis, and a good many besides, have heard the name of the Midrash, but few save those who have studied it in its original Hebrew have a clear idea of its character. It is the ancient running commentary on the Old Testament, the exegesis according to the supposed spirit of the text as opposed to the Peshat or literal interpretation; to speak more exactly, it is, as we should expect in the exegesis of an uncritical age, the interpretation of the Bible by the light of ancient

Jewish ideals. Accordingly the authors of the *Midrash*, in their ingenious efforts to read into the plain words of Scripture both the ethical principles (*midrash haggadah*) and the practical teachings (*midrash halakhah*) of Judaism, have incorporated a vast number of noble thoughts and pleasant or curious stories, which well deserve to be extracted by a judicious anthology-maker. The latest attempt in this direction has been made by the Rev. **S. Rapaport**, late Rabbi of Port Elizabeth, whose book bears the title **Tales and Maxims from the Midrash**. Mr. Rapaport gives first a brief and by no means exhaustive account of the character and history of the *Midrash*; then follow four chapters of *Midrashic* anecdotes bearing respectively on Alexander of Macedon, demons, Ashmedai (the Evil One), and the Messiah; and for the rest of the volume the selections are arranged under the head of the respective Biblical books from the *Midrash* of which they are extracted. On the whole it may be said that the selection has been well made, and gives the reader a fairly good idea of the quality of the *Midrash* at its best, which should be the ideal of every anthology. It may therefore seem a little ungrateful if we suggest that when judged from a purely literary standpoint the English style of the translator often falls short of excellence, and that the Hebrew words ought to be transliterated in a more uniform and scholarly manner. (See p. 25)

The new series **Religionswissenschaftliche Volksbibliothek des Judenthums** which has been undertaken by the firm of Kauffmann of Frankfurt has for its first number **Das Judenthum in der Religionsgeschichte der Menschheit**, by Rabbiner **J. Goldschmidt**. As its name implies, this work aims at describing the place of Judaism in the general scheme of the religious evolution of mankind. This attempt at the outset has to face the vexed question, what is religion, the generic idea which underlies the infinitely various phenomena in which religious feeling finds expression? Dr. Goldschmidt has an answer which will doubtless arouse much criticism, but which in our opinion deserves consideration. Like reason and speech, religion has arisen from the primitive relations of the child to its parents; "the infinite yearning towards love and reverence, which has its root in the family, is the source of religion and the essence of religion." To this principle he traces back the essence of *Abrahamic* monotheism, in which this religious longing led to the conception of the infinite prototype of the Divine image in man as God. The God of Abraham is the Father of man; Abraham reached his God by recognition of his own self as the image of the Divine; and for the realisation of this recognition in history Israel was separated from the nations, guarding monotheistic truth for the good of mankind and cherishing the universalistic ideal of the Messianic union of the image of God with its Archetype. In ascribing these ideal principles to Judaism Dr. Goldschmidt seems to us to have come near the truth. His treatment of history is rather less satisfactory; it appears to us to be in some respects somewhat unscientifically conservative and in other points needlessly fanciful. On the whole however the book is well worth reading, and contributes many ideas of lasting value. (See p. 36).

Mr. **B. L. N. Johnston** has just published an English translation of the poems of the most famous of the Berber poets, under the title "**The Songs of Sidi Hammo.**" Some hold that Sidi Hammo lived as early as the fifteenth century, though Mr. Johnston holds that he was born less than a hundred and fifty years ago. Be this as it may, he is famous among the Berbers as a writer of "andama", or short verses dealing with rules of life and the traditions of land and people, and English readers will be glad of this attractive rendering of the thirty-nine poems that are attributed to him. Mr. **S. L. Besnusan** contributes an interesting proface to the book, and the verse renderings which are interspersed in the translation are from the pen of Mr. **L. Cranmer-Byng**. The little book is prettily bound, the cover bearing a drawing of the "Khoumsa", the most cherished of the talismans by which Moorish women ward off the perils of the Evil Eye.

Prof. **Stanley Lane-Poole** is editing a very attraction edition of Lane's **Arabian Nights' Entertainments**. This edition is printed in clear type upon good paper and is strongly and neatly bound, and, as it is issued at a most reasonable price, no one who does not already possess a copy of this fascinating classic, should delay in procuring it at once. In his preface to the first of the volumes which has now appeared, Mr. Lane-Poole gives a short but interesting account of the Arabic original, of the principal translations that have been published, and of Lane's translation in particular, which now for three-quarters of a century has been the standard version of the "Thousand and One Nights". We shall look with interest for the appearance of the rest of the work, which will be completed in four volumes. (See p. 25).

Under the title **Semitica** Prof. **D. H. Muller** has published as separate pamphlets a number of valuable studies contributed to the transactions of the Vienna Academy. All of these deal with linguistic and legal problems, which are treated from the comparative Semitic standpoint. The first of the two parts which have appeared deals principally with points in connection with the Tell el-Amarna letters; the second part with the influence exerted by the Hammurabi Code of laws upon later systems of legislation. Scholars will be glad of the opportunity now offered them of acquiring these interesting papers in a connected form. (See p. 208)

The Quarterly Statement of the **Palestine Exploration Fund** states that there is every hope that explorations, if not excavations, will shortly be again set on foot by the society. Among the papers contributed to this part may be mentioned continuations of interesting articles on "The Immovable East" by Mr. Baldensperger and on "The Bedouin of the Sinaitic Peninsula" by Mr. Jennings-Bramley. Mr. S. A. Cook prints the first part of a series of papers on "Ancient Palestine." (See p. 46).

**Al-Hilal**, December, 1906, Vol. XV, No. 3. (See p. 44).

**Al-Hilal**, January, 1907, Vol. XV, No. 4. (See p. 44).

**Al-Machriq**, 1906, No. 24, contains: *Le 4e Centenaire de la naissance de St.*

Fr. Xavier, by P. L. Cheikho. — Mon voyage au Choa, by A. M. Raad. — Les nouvelles découvertes hittites, by P. S. T. — Les terrains miniers du Sinaï, by P. L. Szczepanski. — Bibliographie Orientale. — Questions et réponses. — etc., etc. (See p. 44).

**Al-Machriq**, 1907, No. 1, contains: Coup d'oeil sur l'année 1906, by P. L. Malouf. — La fête de l'Epiphanie, by P. Nasri. — Critique d'une nouvelle publication de T'aalibi, by P. L. Cheikho. — Le commerce au XIXe siècle, by P. H. Lammens. — Les voies romaines de Ba'albek et de ses environs, by M. Alouf. — Daïr az-Zôr: son passé et son présent, by A. Nouri. — Bibliographie Orientale. — Questions et réponses. — etc., etc. (See p. 44).

**Al-Machriq**, 1907, No. 2, contains: L'ancienneté de l'homme d'après quelques nouveaux géologues, by P. J. Khalil. — Avant la naissance et après la mort, by P. A. Salhani. — Un ancien traité sur le Cadran Solaire, avec Appendice, edited by P. L. Cheikho. — Champollion et l'Egypte d'après un livre nouveau, by P. R. Mouterde. — La capitale de l'Ethiopie, by M. A. Raad. — Bibliographie Orientale. — Questions et réponses. — etc., etc. (See p. 44).

**Al-Moktabas**, No. 10, contains: Yakout Al-Hamaoui. (Biographie). — La vraie science. — Une page de l'histoire d'Egypte, traduit de l'Economiste Européen. — Aperçu de l'histoire des Etres et de l'homme, by M. J. G. Zakhim. — Les écoles et les caractères, by G. M. Baz. — etc., etc. (See p. 44).

**Al-Moktabas**, No. 11, contains: Al-Djahiz. (Biographie). — Mot à mot et traduction. — Une page d'histoire sur la Syrie, by M. J. G. Zakhim. — L'Université d'Al-Moustanser billah. — Les savants à l'oeuvre, by l'Emir Chakib Arsalan. — La bruyère, par un de nos lecteurs à Bagdad. — L'impérialisme américain. — etc., etc. (See p. 44).

**American Antiquarian and Oriental Journal**, November and December, 1906, Vol. XXVIII, No. 6, contains: Frontispiece. — Jamestown Exposition and the Event which it Commemorates. — The History of the Hebrew Alphabet, by H. Proctor. — Babylonia Tourist of the Abrahamic Age, and his Map of the World, by A. H. Sayce. — Oriental Department, edited by Ch. H. S. Davis. — Editorial. — Book Reviews. — etc., etc. (See p. 44).

**American Journal of Semitic Languages and Literatures**, January, 1907, Vol. XXIII, No. 2, contains: Notes on Omen Texts, by M. Jastrow Jr. — The Nature and Origin of "First Esdras", by C. C. Torrey. — Some Sumerian-Babylonian Hymns of the Berlin Collection, by Miss M. J. Hussey. — (See p. 44).

**American Journal of Sociology**, January, 1907, Vol. XII, No. 4, contains: The Mind of Woman and the Lower Races, by W. I. Thomas. — Sociological Significance of the Bible, by L. Wallis. — Reviews. — etc., etc. (See p. 44).

**American Journal of Theology**, January, 1907, Vol. XI, No. 1, contains: Has Christianity the Moral Right to supplant the Ethnic Faiths, by H. C. Mabie, P. Carus and F. A. Christie. — The Moral Level of the Old Testament



Scriptures, by T. Giesebrecht. — The Cry "Back to Christ" its Implication by Miss A. A. Forrest. — Africa and the Beginnings of Christian Latin Literature, by B. B. Warfield. — The Influence of Historical Studies on Theology, by W. Rauschenbusch. — Critical Note, by C. René Gregory. — Recent Theological Literature. — Books Reviewed. — etc., etc. (See p. 44).

**Arya**, October, 1906, Vol. VI, No. 4, contains: Hindu Marriage Law, by D. B. R. Ragoonath Row. — Yoga Principles in Sacrifices, by S. R. Aiyar. — The Gypsies of Malabar, by K. P. Pillai. — Agricultural Notes. — Some Hints to Students, by S. R. Aiyar. — Conversion to Advaitism and its Universal Adaptability, by T. B. Chetty. — Supplement. — etc., etc. (See p. 44).

**Asiatic Quarterly Review**, January, 1907, Vol. XXIII, No. 45, contains: Pan-Islamism and the Sultan of Turkey, by A. Vambéry. — Indo-British Trade with Persia, by N. M. Parveez. — The Mysore State: A Model of Indian Administration, by Sir R. Lethbridge. — The Association of Indians with the Government of India, by Th. Morison. — The Burden of the British Indian in South Africa, by L. M. Ritch. — Exilic Jewish Eschatology: in how far was it Zoroastrian; by L. Mills. — Proceedings of the East India Association. — Correspondence, Notes and News. — Reviews and Notices. — etc., etc. (See p. 44).

**Baptist Missionary Review**, December, 1906, Vol. XII, No. 12, contains: Thoughts on Revival, by Philemon. — The Gospel among the Sudras, by G. H. Brock. — Editorial. — Mission News and Correspondence. — etc., etc. (See p. 44).

**Biblical World**, December, 1906, Vol. XXVIII, No. 6, contains: Frontispiece. — Editorial. — Palestine before the Coming of Israel, by G. A. Barton. — The History of Israel to the Founding of the Kingdom, by Ch. Foster Kens. — The Sources of Early Hebrew History, by T. K. Sanders. — The Religion of Israel to Samuel, by L. W. Batten. — Annotated List of Books on Early Old Testament History, by J. M. P. Smith. — Current Opinion. — Book Reviews. — etc. etc. (See p. 44).

**Biblical World**, January, 1907, Vol. XXIX, No. 1, contains: Frontispiece. — Editorial. — Jerusalem in Bible Times: I. The Location of the Temple, by L. Bayles Paton. — The Men who made Israel: I. Introductory, by the late G. S. Goodspeed. — Evolution and the Fall, by Ch. Reed Zahniser. — Expository Studies in the Old Testament: I. The Stories of Origins, by H. L. Willett. — Current Opinion. — An Advanced Course for the Sunday School. — Work and Workers. — Book Reviews. — etc., etc. (See p. 44).

**Brahmavadin**, December, 1906, Vol. XI, No. 12, contains: The Bhagavad Gita with Ramanuja's Commentary. — Mahomet and the Origins of Islamism. — The Prophet of Awakened India. — A Lecture by a Disciple of the Swami. — Practical Vedantism, by Swami Abhedananda. — Editorial. — Vedanta Work. — etc., etc. (See p. 44).

**Chinese Recorder**, December, 1906, Vol. XXXVII, No. 12, contains: The Religion

of Intelligence, by B. P. Bowne. — Sunday School Organization in China, by W. C. White. — Psalmody in Foochow, by C. S. Champness. — Conference Notes, by G. H. Bondfield. — Educational Department. — Correspondence. — Missionary News. — etc., etc. (See p. 44).

**Comité de l'Asie française**, December, 1906, Vol. VI, No. 69, contains: Les écoles françaises d'Orient. — Le Budget des colonies pour 1907, by E. Payen. — Le Problème anglo-indien: critiques et réponses, by C. Mourey. — L'Arabie et la révolte arabe, by Bachir. — Les Nouvelles Hébrides et le dernier accord franco-anglais, by La Clavière. — Asie française. — Chine. — Japon. — Asie Russe. — Perse. — Bibliographie. — etc., etc. (See p. 44).

**Crescent**, Vol. XXVIII, No. 725, contains: The Growth of Christianity. — Editorial Notes. — Islamic Ethics. — etc., etc. (See p. 44).

**Crescent**, Vol. XXVIII, No. 726, contains: Trimmings. — News from the Metropolis of Islam. — Editorial Notes. — Thassos, by Z. A. Howard-Watson. — etc., etc. (See p. 44).

**Crescent**, Vol. XXVIII, No. 727, contains: Man still Brutal. — Editorial Notes. — Sanusiyah and the "Daily Mail", and Islam. — Liverpool Geological Association. — etc., etc. (See p. 44).

**Crescent**, Vol. XXVIII, No. 728, contains: The Light of the Faith. — Our Constantinople Letter. — Editorial Notes. — The Hamidieh Hospital, Constantinople. — Christian Missions in Japan. — etc., etc. (See p. 44).

**Crescent**, Vol. XXVIII, No. 729, contains: Alien Immigration into the British Isles. — Order of Jumma Namaz. — Some Notes upon a Curious Geological Discovery in Liverpool. — Editorial Notes. — Islam in Equatorial Africa. — Opening of the Moslem School at Isale Gangan. — etc., etc. (See p. 44).

**Crescent**, Vol. XXVIII, No. 730, contains: Footprints of the Past. — Editorial Notes. — Footprints of the Past. — [etc., etc. (See p. 44).

**Crescent**, Vol. XXVIII, No. 731, contains: Footprints of the Past. — Editorial Notes. — Death of the Shah. — The Late Shah. — etc., etc. (See p. 44).

**Geographical Journal**, January, 1907, Vol. XXIX, No. 1, contains: Journeys in South-Eastern Mashonaland, by V. Dickins. — Dr. Stein's Expedition in Central Asia. — The Structure of Southern Nigeria, by J. Parkinson. — Recent Geological Reports from South Africa. — Reviews. — etc., etc. (See p. 44).

**Hindustan Review**, December, 1906, Vol. XIV, No. 88, contains: The New Indian Nation, by C. T. Andrews. — Indian Patriotism towards the Empire, by Lajpat Rai. — Indian Musalmans and Political Progress, by N. C. Kelkar. — The Swadeshi Movement, by G. S. Arundale. — The Punjab Provincial Conference, by M. Ram. — Hindu Protestantism III, by M. L. Zutshi. — Topics of the Day. — Discussions. — Reviews. — etc., etc. (See p. 45).

**Indian Antiquary**, August, 1906, Vol. XXXV. Part 445, contains: A Native Account of the Thirty-Seven Nats. being a Translation of a rare Burmese

- Manuscript, by Sir R. C. Temple. — Tirumangai Alvar and his Date, by S. K. Aiyangar. — Miscellanea. — Book-Notices. — etc., etc. (See p. 45).
- Indian Forester**, November, 1906, Vol. XXXII, No. 11, contains: Recruitment and Training of Candidates for the Provincial and Subordinate Forest Services. — The Phases of the Moon on the Period for Felling Bamboos, by E. P. Stebbing. — Improvement Fellings as a Method of a Treatment in Irregular Forests, by C. — Preparation of Bhil Liquor from Mahua Flowers, by J. D. St. Joseph. — Land Preservation in the Punjab, by R. G. Dutta Mal. — Correspondence. — Reviews and Translations. — Miscellanea. — etc., etc. (See p. 45).
- Indian Forester**, December, 1906, Vol. XXXII, No. 12, contains: Selection by Area. — The Spruce of Sikkim and the Chumbi Valley, by Sir D. Brandis. — *Pterocarpus Dalbergioides*, by F. H. Todd. — Timber Work in the Andamans, by F. Trafford. — Correspondence. — Reviews and Translations. — Miscellanea. — etc., etc. (See p. 45).
- Indian Magazine**, February, 1907, No. 434, contains: From the Editors Study. — An Anthropologist Among the Todas, by J. Kennedy. — The Awakening of Persia, by A. Qadir. — The Ameer of Afghanistan at Aligarh, by S. H. — Indian Stone Cutting and Inlaying, by C. E. D. Black. — The "Stree Bodhe". — etc., etc. (See p. 45).
- Indian Review**, December, 1906, Vol. VII, No. 12, contains: Nation-Building, by Mrs. A. Besant. — Royalty and Viceroyalty, by "Anglo-Indian". — A Forgotten Indian Traveller, by S. Chandra Ray. — Railways, an Investment for Indians. — Womesh Chunder Bonnerjee. — America in Literature, by J. Nelson Fraser. — Deussen's "Philosophy of the Upanishads", by D. R. Balaji Rao. — Famines in India: Two American Views, I, by Ch. E. Russell, II, by J. T. Sunderland. — World of Books. — etc., etc. (See p. 45).
- Islamic World**, Vol. VIII, No. 87, contains: The Jews under Islamic Rule, by Sheikh Abdullah Quilliam Bey. — Monogamy versus Polygamy. — Islam and the World and Islam, by Y. N. Parkinson. — Man and Moss, translated by V. Hedman. — etc., etc. (See p. 45).
- Journal of the African Society**, January, 1907, Vol. VI, No. 22, contains: The Progress of Uganda, by G. Wilson. — Notes on the Bahima of Ankole, by Major Meldon. — The Future of the Transvaal, by Sir J. West Ridgeway. — Native Affairs in South Africa. — Sir H. Johnston's "Liberia". — Correspondence. — Editorial Notes. — etc., etc. (See p. 45).
- Journal of the Bombay Branch of the Royal Asiatic Society**, Vol. XXII, No. 61, contains: Nripatunga and the Authorship of the Kāvīrājamārga, by K. B. Pathak. — An Epigraphical Note on Dharmapala, the second Prince of the Pāla Dynasty by S. R. Bhandarkar. — A Comparison of the Avestic Doctrines of the Fravashees with the Platonic Doctrines of the Ideas and other later Doctrines, by R. K. Dadachanji. — Maçoudi on Volcanoes, by J. J. Modi. — The Date of the Death of Nizami, by J. J. Modi. — An

Eklingjā Stone Inscription and the Origin and History of the Lakulisa Sect, by D. R. Bhandarkar. — Maratha Historical Literature, by D. B. Parasnis. — The Death of Akbar: a Tercentenary Study, by R. P. Karkaria. — The first Englishman in India and his Works, especially his Christian Puran, by J. A. Saldanha. — etc., etc. (See p. 45).

**Journal of the Royal Asiatic Society of Great Britain and Ireland**, January, 1907, contains: Studies in Ancient Indian Medicine II. On some obscure Anatomical Terms, by A. F. R. Hoernle. — An Unidentified M. S. by Ibn al-Jauzi. in the Library of the British Museum, Add. 7. 320., by H. F. Amedroz. — The Five Rivers of the Buddhists, by W. Hoey. — The Foundation of Fustāt and the Khittahs of that Town, by A. R. Guest. — The Pahlavi Texts of Yasna XXII, for the first Time critically translated, by L. Mills. — The Oldest Record of the Ramayana in a Chinese Buddhist Writing, by K. Watanabe. — The Inscription on the Piprahwa Vase, by J. F. Fleet. — Further Notes on the Babar-nama Mss: the Elphinstone Codex, by Mrs A. S. Beveridge. — The Tablet in Cuneiform Script from Yuzghat, by Th. G. Pinches. — Miscellaneous Communications, Notices of Books. — etc., etc. (See p. 45).

**Korea Review**, November, 1906, Vol. VI, No. 1, contains: The Koreans in Hawaii. — Min Yong-Whan. — Biographical Notes of Ancient Korea. — The Religion of the Heavenly Way. — Gambling in Korea. — Editorial Comment. — etc., etc. (See p. 46).

**Madras Christian College Magazine**, December, 1906, Vol. VI, No. 6, contains: The Witness of the Oriental Consciousness to Jesus Christ, by H. Gulliford. — The Pulayans of Cochin: IV, by L. K. A. Krishna Iyer. — Indian Agriculture, by K. S. Srinivasan. — Thillai Govindan's Miscellany: III. Caste: Edited by Pamba. — Notes of the Month. — Literary Notices and Notes. — Correspondence. — Recent Periodical Literature. — etc., etc. (See p. 46).

**Maha-Bodhi Journal**, October and November, 1906, Vol. XIV, Nos. 10 and 11, contain: The Ten Paramitas. — The Middle Doctrine. — Sayings of the Omniscient Buddha. — The Hindu Mahaut of Buddha Gaya on the War Path. — Notes and News. — The Dharma: its Characteristics. — A Buddhist Ecclesiastical Meeting. — Catholic methods of Conversion. — etc., etc. (See p. 46).

**Man**, November, 1906, contains: Ancient Bronze in South America, by Miss A. C. Breton. — Migrations: Abstract of Seventh Huxley Memorial Lecture, by W. M. F. Petrie. — Some Account of Sikaiana or Stewart's Island, by Ch. M. Woodford. — Reviews. — etc., etc. (See p. 46).

**Man**, December, 1906, contains: The Use of Buffalo Hair by the North American Indians, by D. I. Bushnell. — Notes on Some Native Medicines from Southern India, by A. Gille. — Quaestiones Totemicæ. A. Reply to M. van Gennep, by A. Lang. — Reviews. — etc., etc. (See p. 45).

**Man**, January, 1907, contains: Haida Portrait Mask, by H. Balfour. — Celtic

Sword Blades, by A. Lang. — Australia: Prayer, by R. R. Marett. — On a Maul from Upper Egypt, by H. W. Seton-Karr. — Notes and Queries on Dr. Randall-MacIver's "Mediaeval Rhodesia", by F. Eyles. — Reviews. — etc., etc. (See p. 46).

**Open Court**, December, 1906, Vol. XX, No. 607, contains: Frontispiece. — Theophanies, by Editor. — Hugo de Vries, by H. Hus. — Betrothal and Marriage in China, by Editor. — The Message of Buddhism to Christianity. — A Village School in Ceylon. — Book Reviews and Notes. — etc., etc. (See p. 46).

**Open Court**, January, 1907, Vol. XXI, No. 608, contains: Frontispiece. — A Retrospect and a Prospect, by Editor. — Conquest of River and Sea, by E. L. Larkin. — God and His Immortals, by L. H. Mills. — A Puzzling Case. A Statement of O. O. Burgess, commented upon by D. P. Abbott. — Book Reviews and Notes. — etc., etc. (See p. 46).

**Oriental Bibliography**, Vol. XIX (for 1905), Part. 2, contains: Far East and Australasia. — Aryans. — Semites. — (See p. 46).

**Orientalistische Litteratur-Zeitung**, December, 1906, Vol. IX, No. 12, contains: Die im Sommer 1906 in Kleinasien ausgeführten Ausgrabungen, by H. Winckler. — Arabische Mathematiker IX, by M. Steinschneider. — Sonne, Mond und Morgenstern, by G. Hüsing. — Die Alabaster-Reliefs Assurnasirpals II, etc., by A. Hermann. — Besprechungen. — Die heiligen vier Flüsse, by F. Hommel. — Altertums-Berichte aus dem Kulturkreis des Mittelmeers. — etc., etc. (See p. 46).

**Parsi**, December, 1906, Vol. III, No. 27, contains: The Week. — The Islamic Doctrine of Sovereignty. — Scientific Investigation in India. — Parsis and Physical Culture. — Correspondence. — The Proposed Reform of the Native Marriage Act — to be modelled on the English Civil Marriage Act. — Literature. — etc., etc. (See p. 46).

**Parsi**, December, 1906, Vol. III, No. 28, contains: The Week. — The Mystery of Malaria, by R. Ross. — India's Forest Museum. — Correspondence. — Public School Education in England, VIII, by C. Eccles Williams. — Literature. — etc., etc. (See p. 46).

**Parsi**, December 1906, Vol. III, No. 29, contains: The Week. — The Social Problem. — In the Days of the East India Company. — The Modern Indian Drama, by M. A. Zahidie. — Mr. Dadabhai Naoroji. — Correspondence. — My Note Book. — Literature. — etc., etc. (See p. 46).

**Parsi**, December, 1906, Vol. III, No. 31, contains: The Week. — The Great Men of Asia, by V. B. Mehta. — Fruit Industries for India. — Education among Parsis. — Correspondence. — etc., etc. (See p. 46).

**Parsi**, January, 1907, Vol. IV, No. 1, contains: The Week. — A Study in Constitutionalism. — The Great Men of Asia, by V. B. Mehta. — Banking

in India. — A little known Towers of Silence. — The Parsi Orphanage. — Parsi Notes and News. — Correspondence. — Literature. — Gujarati Supplement. — etc., etc. (See p. 46).

**Parsi**, January, 1907. Vol. IV, No. 2, contains: The Week. — A Year of Office. — The Death of the Shah. — The best Career, by Sir Edward Russell. — The Mofussil Native Bar. — Correspondence. — The Proposed Reform of the Native Marriage Act. — Literature. — Gujarati Supplement. — etc., etc. (See p. 46).

**Petermanns Mitteilungen**, Vol. LII, No. 12, contains: Verteilung der Bevölkerung auf der Erde unter dem Einfluss der Naturverhältnisse und der menschlichen Tätigkeit, by A. Woeikow. — Bericht über die Marshall-Inseln, by C. Jeschke. — Der Vulkanismus Savaiis, Samoa, by Fr. Reinecke. — Kleinere Mitteilungen. — Geographischer Monatsbericht. — etc., etc. (See p. 46).

**Prabuddha Bharata**, December, 1906, No. 125, contains: Sri Ramakrishna's Teachings. — Occasional Notes. — Swami Vivekananda and Art, by P. Nath Sinha. — Selection from Sanskrit: 'Sri Sankara's Veda-Vedanta-Sara. — Swami Abhedananda in Madras, II. — News and Miscellanies. — etc., etc. (See p. 46).

**Proceedings of the Society of Biblical Archaeology**, December, 1906, Vol. XXVIII, Part 7, contains: The Chedor-laomer Tablets, by A. H. Sayce. — The Tablets of Negadah and Abydos, by F. Legge. — Pre-Sargonic Times. A Study in Chronology, by F. A. Jones. — Note on a peculiar Pendant shown on Three Statues of Usertsen III, by Valdemar Schmidt. — The Babylonian Gods of War and their Legends, by Th. G. Pinches. — A Leadern Charm made under the Influence of Saturn, by E. J. Pilcher. — etc., etc. (See p. 46).

**Proceedings of the Society of Biblical Archaeology**, January, 1907, Vol. XXIX, Part 1, contains: The Council's Report for 1906. — The Chedor-laomer Tablets, by A. H. Sayce. — The Tablets of Negadah and Abydos, by F. Legge. — Some Unconventional Views on the Text of the Bible, VII, by Sir H. Howorth. — Some Notes on the XVIII<sup>th</sup> Dynasty Temple at Wady Halfa, by P. Scott-Moncrieff. — See p. 46).

**Punjab Educational Journal**, December, 1906, Vol. II, No. 10, contains: Government College, Lahore. — News and Notes. — Psychology and Teaching. — Our London Letter. — Notice. — Correspondence. — etc., etc. (See p. 46).

**Punjab Educational Journal**, January, 1907, Vol. II, No. 11, contains: News and Notes. — The Type in School Books and College Text-Books. — On the Teaching of English. — The Convocation of the Punjab University. — Science Notes. — Punjab News. — Eastern Bengal and Assam News. — Our Bookshelf. — Notice. — etc., etc. (See p. 46).

**Review of Religions**, December, 1906, Vol. V, No. 12, contains: Practical Theosophy. — The Second Coming of Christ. — Some Superstitions and



Evils swept off by Islam. — Jesus the Prophet. — The Brahmavadin. — etc., etc. (See p. 47).

**Young Pao**, October, 1906, Vol. VII, No. 4, contains: Etude historique sur Triêu-vo-dé, by G. Dumontier. — Cinq lettres inédites du Père Gerbillon, by H. Cordier. — Hsüan-tsangs Notice of P'i-mo and Marco Polo's Pein, by M. Aurel Stein. — La France et la Cochinchine, 1852—1858, by H. Cordier. — Mélanges. — Bulletin Critique. — Bibliographie. — etc., etc. (See p. 47).

**Tropical Agriculturist**, November, 1906, Vol. XXVII, No. 5, contains: The Price of Rubber, by J. C. Willis. — Rubber Industry in Malay Peninsula. — Notes on some of the Dry Grains cultivated in Ceylon, by J. F. Jowitt. — The Egyptian Cotton Worm. — Lessons in Elementary Botany and Agriculture, by J. C. Willis. — Correspondence. — etc., etc. (See p. 47).

**Tropical Agriculturist**, December, 1906, Vol. XXVII, No. 6, contains: Overproduction in Rubber, by J. C. Willis. — Block Rubber Manufacture and Preparation, by F. Pears. — Ceylon Camphor Industry, by E. J. Young. — Cacao Cultivation in Ceylon, by H. Wright. — Correspondence. — etc., etc. (See p. 47).

**Wan Kwoh Kung Pao**, November, 1906, Vol. XVIII, No. 10, contains: History of the Japanese Constitution, by D. Mac Gillivray. — War inconsistent with Christianity by D. Mac Gillivray. — Reorganization of Chinese Finance, by E. Morgan. — Christianity as Viewed by Distinguished Japanese, by W. A. Cornaby. — The Authority of Law in England, by W. G. Walshe. — Editorials. — Science and Invention. — International Topics. — Miscellany — etc. etc. (See p. 47).

**Wan Kwoh Kung Pao**, December, 1906, Vol. XVIII, No. 11, contains: Altruism, or the man who gave Himself away, by Editor. — Mr. Bryan's Observations in India, by Editor. — Mr. Dutt. and Goldwin Smith on the Situation in India, by Editor. — To Oppose Missions is to Obstruct the Progress of China's Development, by T. Richard. — Japanese in Korea, by W. A. Cornaby. — Tenth Annual Report of the Anti-footbinding Society, by Mrs. Archibald Little. — Editorials. — Science and Invention. — International Topics.—Miscellany. — etc., etc. (See p. 47).

**Zartoshti**, Vol. IV, No. 1, contains: The Great Magian, by P. D. Khandalewala. — Some Interesting Portuguese Documents, by J. J. Modi. — An Irani Zoroastrian Marriage, by D. K. Shaharyar. The Origin of the Races of Mankind, by F. S. Bardi. — Ancient ceremonies and the Changes they have undergone. — etc., etc. (See p. 47).

**Zeitschrift der Deutschen Morgenländischen Gesellschaft**, Vol. LX, Part 4, contains: Vedische Untersuchungen, by H. Oldenberg. — Die grammatischen Kategorien in ihrem Verhältnis zur Kausalität. Eine Untersuchung am Malayischen, by W. Planert. — Ueber einen südlichen textus amplior des Pancatanza, by J. Hertel. — Das syrische Alexanderlied. Herausgegeben und übersetzt by C. Hunnius. — Mehmed Emin, by Th. Menzel. — Das Himmels-

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**Zeitschrift für Hebraeische Bibliographie**, September-October, 1906, Vol. X, No. 5, contains: Einzelschriften Hebraica. — Judaica. — Kataloge. — Zusätze und Berichtungen zu Steinschneider, Die Geschichts-litteratur der Juden. — Miszellen und Notizen, by M. Steinschneider. — Miszellen. — etc., etc. (See p. 47).

**Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums**, Vol. VII, No. 4, contains: Die chronologischen Notizen und die Hymnen in Lc. 1 und 2, by Fr. Spitta. — The Gospel Commentary of Epiphanius, by F. C. Conybeare. — Zur altrömischen Bischofsliste, by H. Boehmer. — Die Quelle der Philippusgeschichten in der Apostelgeschichte 8, 5—40, by H. Waitz. — Miszellen. — etc., etc. (See p. 47).

## II.

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**BEITRÄGE** zur Kenntnis des Orients. Vol. IV. Jahrbuch der Münchner orientalischen Gesellschaft April bis Oktober 1906. Herausgegeben von H. Grothe. 8vo. pp. XII, 148. With Illustrations, 3 Maps, and 1 coloured Plate. Halle, 1907. 5s.

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# LUZAC'S ORIENTAL LIST

AND

## BOOK REVIEW.

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## I.

## REVIEWS, NOTES AND NEWS.

If we may be allowed to use so trite a phrase in connection with the work of a scholar of such originality as Professor **Hermann Jacobi**, we may say that his translation of the *Tattvārtha-sūtra* "supplies a long-felt want". This contribution, bearing the title **Elne Jaina-Dogmatik. Umāsvāti's Tattvārthādhigama Sūtra**, originally appeared in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Band 60, and now lies before us in reprinted form. The importance of these *Sūtras* to the student of Hindu philosophical and religious thought is obvious. The system of Jainism is coeval with Buddhism, and, in its way, is equally interesting. For many centuries its church was one of the most influential in India, and its doctrines were rapidly embodied in a bulky canon of scripture. The first of the Jain schoolmen to summarise the teachings of this canon in compendious form was **Umāsvāti**, whose *Tattvārthādhigama* or *Tattvārtha-sūtra* has become a standard textbook of Jain orthodoxy. An edition of the text with **Umāsvāti's** own commentary has recently been published in the *Bibliotheca Indica*; and now Prof. Jacobi supplies an excellent version of the aphorisms with explanatory notes. Prof. Jacobi is inclined to assign **Umāsvāti** to the fourth century, in spite of the *Digambara* tradition, which puts him in the second. In view of the fact that **Umāsvāti** in I. 20 recognises the present Canon, we are rather disposed to accept the later date; but it must be admitted that such estimates are largely conjectural, and the only fairly certain conclusion is that our author cannot have lived much later than the seventh century, and probably was considerably earlier. Of the merits of **Umāsvāti** as an expounder of his faith there can be no question; and Dr. Jacobi's treatment of his author is fully adequate. (See p. 86).

Professor **Julius Jolly**, the foremost Continental authority on Indian medical literature, has contributed to Volume 60 of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* an important article, of which separate reprints may be obtained, *Zur Quellenkunde der Indischen Medizin*, No. 4, **Die Cikitsākalikā des Tisācārya**. In this Dr. Jolly, after an account of his sources, presents the Sankrit text of the first 47 stanzas of the hitherto unpublished *Cikitsākalikā* of *Tisāṭa*, a general handbook of medical practice, with excerpts from the commentary of the author's son *Candraṭa* and a translation. The work of *Tisāṭa* is of considerable importance, for, as Dr. Jolly points out, the lowest date to which he can be assigned is the 14th century. (See p. 83).

If any anguries can be based on a first number, "**the Modern Review**", which has begun its life with the present year, is destined to take a high rank

among the English reviews of India. It is a monthly review "of and miscellany", published at Allahabad under the editorship of **Mr. Ramananda Chatterjee**. The contents of the first number, which has just reached us, are uniformly interesting. The late Principal **W. Knox Johnson** contributes a thoughtful paper on "Western literature and the educated public of India", and **Mr. Herambachandra Maitra** writes well on "Work and wages" — from the moral, not the economic point of view. **Mr. Dinesh Chandra Sen** gives in "Behula, a myth of the snake-goddess" a legend of Manasa Devi and **Chand Sadagar**, from the cycle of old Bengali ballads, and Professor **V. B. Patvardhan** handles a very different theme in describing the Hindi Widows' Home at Poona. **Mr. G. Subrahmanya Iyer** writes rather pessimistically on "Mr. Morley and India's industrial future", and 'Sister Nivedita' discusses "the function of art in shaping nationality". Lieut.-Col. **Kirtikar** treats of "The study of natural science in the Indian universities", and Rao Bahadur **G. V. Joshi** in "the industrial problem in India" analyses the official organisations available for the Government in the policy of economic protection foreshadowed by Lord Curzon. The Editor contributes articles on "Ravi Varma", "Dadabhai Naoroji", and "Calcutta", and Sir **Bhalchandra Krishna** in "Self-reliance against Mendicancy" pleads for temperance and patience in the pursuit of reform by the National Congress. Last come two papers on Marathi history, **Mr. Parasnis** writing on "Marathi historical literature" and Professor **Jadunath Sarkar** contributing some unpublished letters relating to the great Sivaji. Altogether the Modern Review begins with every prospect of success.

The International Buddhist Society of Rangoon has recently published the Account of its fourth Annual Convention. This little pamphlet contains also the address of the Director, **Bhikku Ananda Metteyya**, and the reports of the secretary and treasurer; and we learn with pleasure from them that the Society's position is more satisfactory, and that it is able to pursue its literary enterprises more actively. Among other publications promised by it are some essays by a German scholar and a new number of its magazine, "Buddhism". We wish the Society all success in its enterprises.

The Hindu Ars Poetica, though one of the most interesting and original products of the Indian schools, has hitherto received scanty attention from European scholars; excepting Böhntlingk's translation of the *Kāvya-darśa*, Jacobi's rendering of the *Dhvanyaloka*, and Pischel's versions of *Rudraṭa* and *Ruyyaka*, we cannot recall any European translation of the standard textbooks of rhetoric. It is therefore with pleasure that we greet the publication by **Dr. Richard Schmidt** of **Appaya Dikṣita's "Kūvalayānandakārikās, ein indisches Kompendium der Redefiguren"**, which **Dr. Schmidt** has translated with the commentary of *Āśādhara*. A handy little edition of the *Kārikās* or memorial verses with English translation and explanations was recently published in Calcutta by **Subrahmanya Sarmā**, and will serve as a primer for the student of the Indian theory of figures of speech, while **Dr. Schmidt's** translation will act as a more advanced reader, carrying him into

more abstruse realms. Dr. Schmidt has done his work well, distinctly well; and no reader who realises the vastness of the fields of Indian literature will blame him for the few imperfections which are inevitable in a work of this kind, e. g. his unsatisfactory rendering of the quotation from the "tarka-sāstram" on p. 13, which is explained quite clearly in the Vācaspatyam s. v. "upasaṃkramaṇa" and "nyāya."

**The Abbey of Bliss:** a translation of Bankim Chandra Chatterjee's *Anandamath*. By Nares Chandra Sen-Gupta. The works of the late Bankimchandra—the distinguished Bengali novelist—are deservedly very popular, and several of them, notably his "Poison Tree", and "Krishna Kanta's Will", have already been translated into English. The *Abbey of Bliss* is a translation of one of his most stirring and powerfully written novels, full of a sentiment of intense religious patriotism, almost amounting to revolutionism. It gives a description of wanton deeds of lawlessness, revolt, and bloodshed, which present a vast contrast to the author's pleasing sketches of peaceful domestic life so vividly depicted in the above mentioned novels. The story here told is based on historical facts. The author describes the impoverished condition of Bengal during the latter part of the 18th century owing to famine and disease, the miseries endured by its inhabitants, and the anarchy and oppression of the Muhammadan rule, which resulted in a general revolt by an organised band of patriots who succeeded in overthrowing the yoke of their hated oppressors by a complete destruction of their forces, including that of a British army which had been despatched by Warren Hastings to quell the insurrection. A history of the "Sannyasi Rebellion"—reprinted from the edition of the Bengali work—consisting of extracts from despatches and Hunter's "Annals of Rural Bengal", is appended to this translation. The insurgent Sannyasis, or wandering Fakirs, were inhabitants of "the country lying south of the hills of Tibet from Cabul to China", who infested Bengal under pretence of religious pilgrimage, and plundered the country wherever they went. Bankimchandra has represented them as being a band of Bengali patriots, living as religious devotees in the *Abbey of Bliss* under the leadership of a Vaishnava of remarkable personality, who openly gloried in deeds of plunder and rapine with the avowed object of freeing the country from the hated bondage of foreign rule. The translator has written an interesting "Prefatory Note" containing a critical account of the literary genius of Bankimchandra, and especially of the scope of the present work. His translation is full of vigour, excellently rendered, and very accurate. He has not been so successful, however, in his verse translations of the Bengali songs, especially the one beginning with the now famous refrain of *Bande mātaram*, "Hail thee, mother!". There are also several un-English phrases, as, for instance, 'Kalyani drank away the water', 'full suit of ornaments', 'playfully turned her eyeballs', 'blooming, bright, and watery (liquid?) eyes', 'I am no longer mine', 'you better go', 'her hair whistled as she gurgled on, talking to herself', 'he pulled by the beards of Nabinananda', 'I cannot talk to you peely (?)', 'in vain have I donned my nose-print'. A glossary explaining

the meanings of Bengali words occurring in the translation, such as *rishi*, *Harinam*, *sarang*, etc. would have been useful for English readers who are unacquainted with those Indian terms.

The **Practical Grammar of the Pali Language** by Professor Charles Duroiselle, of the Rangoon College, which has recently been published, will be welcomed in the increasing circles of students of Pali. In several respects it diverges from the beaten track of European grammarians of Pali. Firstly, it is printed throughout in Roman characters. This is a real advantage for European and American beginners, though it is somewhat discounted by the technical insufficiencies of the Burmese printer, and certainly should be supplemented by a table of the Sinhalese, Burmese, Cambodian, and Siamese scripts. Secondly, it aims at teaching Pali without reference to Sanskrit. For the purposes of elementary teaching this is perhaps a sound principle; but it cannot always be observed, and in several cases our author finds it desirable to break it. It would perhaps have been better if he violated his rule even more often and more boldly. A third novel feature is his chapter on syntax, which is well illustrated by examples. Professor Duroiselle has drawn copiously, and on the whole wisely and instructively, upon the stores of the native grammarians, and has produced a book full of excellent material, which will be most useful to teachers, and will moreover have a considerable interest and value for students of Sanskrit grammar. (See p. 100).

Tamil, of all the Indian vernaculars, is the most worthy of study. It has an early literature mostly based on Sanskrit. "It is not perhaps extravagant to say," writes that famous lexicographer, the Rev. M. Winslow, "that, in its poetic form the Tamil is more polished and exact than the Greek, and in both dialects, with its borrowed treasures, more copious than the Latin. In its fullness and power it more resembles English and German than any other living language." An enthusiastic welcome has therefore been extended to two excellent and useful additions to Marlborough's Self-Taught Series — **Tamil-Grammar Self-Taught** and **Tamil Self-Taught**. Both works are from the pen of **Don M. de Silva Wickremasinghe**, the learned editor of the *Epigraphia Zeylanica*. Primarily intended to enable students to acquire a knowledge of colloquial Tamil within a comparatively short period, they are carefully arranged to this end. Several of the earlier pages in the Grammar have very properly been devoted to the rules of Sandhi: for though comparatively non-existent in European languages, the study of these euphonical changes is most essential to the proper understanding of the languages of India. This is followed by Parts of Speech. Here the arrangement as well as the elucidation of the Verbs is particularly good and will prove most useful to students. The sections, too, devoted to Syntax, the Exercises, and the Vocabulary are most admirable. **Tamil Self-Taught**, is supplementary to the Grammar and is designed more especially for the benefit of those whose time for study — or inclination — is strictly limited. The vocabularies are carefully selected and classified according to subject; and travellers and those whose business take them to South India or Ceylon will find

them sufficient for ordinary intercourse. The list of phrases will be very helpful to students from the light they throw on the idioms of the language. The pronunciation of the Tamil words, which is given in parallel columns, is so clear that the veriest stranger to the language should experience no difficulty in making himself understood by the natives. (See p. 80).

Recently we had occasion to notice the appearance of the first volume of **Ribeiro's History of Cellão**, translated by Mr. P. E. Pieris; and we now have the pleasure of welcoming the second part and congratulating Mr. Pieris on the completion of his task. This volume begins with the story of the campaigns of the redoubtable Constantino de Sá from 1623, and continues to the wars of the Portuguese with the Dutch and the decay of the power of the former, including some very acute observations on the causes of the failure of the Portuguese empire, which should be laid to heart by modern Imperialists. An interesting feature in the volume is the translation of the *Parangi-hatanē*, a Sinhalese ballad on the defeat of the Portuguese by the army of *Rājasinha*, probably written by a contemporary. The original is remarkably elegant in style, and deserves a wider study by Sinhalese students than it appears to have received hitherto; for we are not aware that it has yet been published. Another feature of the appendix is a paraphrase of the *Kustantīnu-hatanē*, a Sinhalese ballad relating the exploits of Constantino de Sá in alliance with king Senerat against Barretto and his puppet prince *Māyādunē*. This poem also, as far as we know, is not printed, and Mr. Pieris does well to include it in his volume. (See p. 236).

The latest number which we have received of the **Bulletin de l'École Française d'Extrême-Orient** — viz. Janvier—Juin 1906, tome VI, No. 1—2 — contains only three contributions, but they are important. In the first of these **M. E. Huber** continues his *Études de Littérature Bouddhique*, in three papers. The first is a continuation of his *Sources du Divyāvādāna*, and demonstrates a very important and interesting thesis, that out of the 38 legends of the *Divyāvādāna*, 18 at least originally formed part of the *Vinaya-pitaka* of the *Sarvāstivādin* school. This is proved by a careful comparison of several of the stories in the *Divyāvādāna* with the corresponding portions of the *Pali Vinaya* and *Yi-tsing's* Chinese version of the *Vinaya* of the *Sarvāstivādins*. **M. Huber's** other papers are briefer, one being on *Kaṇṇiska et Sātavahana*, a comparison of the legend given by *Kaṇṇa* in the *Rāja-tarangīnī* i. 294 f. with similar stories in *Albiruni* and the *Yeu yang tsa tsu* of *Tuan Ch'eng she* (8th century), and the other treating of some *Termes Persans dans l'Astrologie Bouddhique Chinoise*. The next article is by **M. George Coedès**, who in *La Stèle de Ta-Prohm* publishes the text, with translation and notes, of the long and important inscription of King *Jayavarman VII*, dated in the year 1186. This curious document, couched in very fair *Sanskrit* verses, begins by reciting the pedigree of the king and his glories, and then proceeds to enumerate in detail a number of pious endowments made by him. **M. Coedès** deserves congratulations on the skill with which he has accomplished his difficult task. Last and longest is a

paper by M. L. Cadière, upon *Le Mur de Đông-hói*, an "étude sur l'établissement des Nguyen en Cochinchine". Space forbids us to analyse this study, which covers the history of the Nguyen dynasty from the year 1558 to the beginning of the nineteenth century; it will suffice to say that M. Cadière handles his long and intricate theme with his wonted learning and ability. (See p. 94).

**Indiscreet Letters from Peking.** Edited by B. L. Putnam Weale. It already seems a far cry to the volcanic outburst of Boxerism in China which culminated in the memorable siege of the Legations in the summer of 1900. Most of us, probably, had little doubt but that all the essential facts of that dramatic episode had been laid before the world, and that history might now proceed to deliver her final judgment on the men and actions therein concerned. But here comes a book, flaming with all the fierceness of long-suppressed indignation, to stir afresh the dying embers of the past, and that so rudely as to cast a wholly new and sinister light on the personages and incidents which were made familiar to us seven years ago. In the form of letters from a supposed member of the beleaguered diplomatic body, Mr. Weale sets before us in the most vivid colours and heart-stirring language the real course of events during those fateful months in the Tartar city—the grumblings of the approaching storm, the long drawn agony of the siege, the horrible retribution exacted later in the sack of Peking. Many times has the story been told, but never before with such power and audacity, such a fine spirit of rebellion against conventional falsehood and hollow official sham. Seeing thus for the first time something of the inner workings of diplomacy, as the game was understood and played in Peking, we turn from it with contempt and disgust. For we must warn readers that this is not by any means a "nice" book, or likely to find favour with people to whom a servile respect for sounding names and reputations is as the breath of their nostrils. It must be admitted that Mr. Weale is no respecter of persons: highly-placed nonentities, whose names are synonymous with respectability in all the capitals of Europe, are ruthlessly kicked off their pedestals, and their colossal cowardice and ineptitude quite unconventionally exposed to the merited scorn of the nations of the globe. Truly the whirligig of time has brought in its revenges! It only needed a man bold enough to set down in the cold publicity of print things that many another has been long and bitterly meditating in his heart. But while chastisement is meted out with unsparing hand, it is good to find unstinted praise bestowed at last on the real heroes of the siege — men such as the gallant Shiba, the Japanese colonel whose coolness and courage alone saved the situation during the first black days when all was chaos; the American missionary Gamewell, who with amazing energy planned and personally directed the whole work of fortification and defence; the brave and ill-fated von Ketteler, the honourable exception amongst the crowd of his nerveless and incompetent colleagues. Mr. Weale's wonderful descriptive gift does not fail him when he comes to the terrible aftermath, the occupation and sack of the enormous city by the allied sol-

diery. Most previous accounts have stopped short with the relief of the Legations. Mr. Weale, with truer dramatic instinct, sees that the last act of the grim tragedy is indispensable to the presentment of an artistic whole. Besides, he wishes to make us realise to the full the misery and the horror which inevitably attend the vices of weakness, vacillation and shortsightedness in those who have the fate of nations in their keeping. The main purpose of these letters, as we read them, is to show the gross failure of the modern diplomatist, when temporarily removed from the enervating atmosphere of verbiage and intrigue and brought face to face with stern uncompromising facts. A few more books written with the fearlessness of this one would do much to purify the rotten system of international negotiation which, in spite of every lesson, still prevails. (See p. 79).

**Early Chinese History**, by H. J. Allen. Those who are fond of the sensational in literature will do well to invest in this book. For the author's aim, as stated by himself, is nothing less than "to take the several Chinese classical works, and show that they were one and all forged during the Han dynasty." It has long been known that the period following the Burning of the Books in 243 B. C., when scholars were striving to repair the havoc wrought by that famous holocaust, must have been one of extensive forgeries in almost every department of literature. But with the exception of the *Li Chi*, which was certainly put together at a later date, it has been generally believed that the various classical books composing the Confucian canon were genuine relics of the Chou dynasty, while three of them — the *I-ching*, the *Shih-ching* and the *Shu-ching* — have been confidently attributed, though not exactly in their present form, to the pre-Confucian era. Mr. Allen, however, boldly asserts not only that the so-called classics of Confucius were creations of a later age, but that Confucius himself was nothing more than a myth; and his book contains the evidence for these startling propositions. Half of it consists of a translation of the earlier chapters of *Ssu-ma Ch'ien's Historical Records*, together with extracts from the classical *Book of History*, after which the other classics are examined and dealt with in detail. Whether the arguments adduced are strong enough to support the vast fabric of destructive criticism built upon them, readers themselves must judge. Suffice it to say that the book bears evident traces of careful research and painstaking industry. (See p. 23).

The **Elementary Hand-book of the Siamese Language** which has lately appeared from the pen of Mr. Basil O. Cartwright marks a distinct advance in the study of this difficult but important tongue. Mr. Cartwright's method appears to us to be eminently practical, without sacrificing scientific method. Thus he gives a large part of his book at the beginning to lessons in the tones — assuming naturally that the student will supplement them by lessons from a native teacher — and only after a thorough discipline in the pronunciation does he allow the learner to proceed to form sentences of graduated difficulty and to read and write standard prose. The latter part of the book contains an ample selection of continuous passages in Siamese



for translation, a list of over 800 words in ordinary use the meanings of which vary according to their tones, a list of common homonyms, and lastly a fairly copious English-Siamese vocabulary. Mr. Cartwright does not hold out to his readers the prospect of a short cut to efficiency; he demands about six months of earnest study. But he has done much to ensure that the labour of these months shall be fruitful. (See p. 77).

We are glad to be able to inform our readers that the work on the Sudan, on which Dr. Wallis Budge has been engaged for some time, has now made its appearance. It is entitled **The Egyptian Sûdân, its History and Monuments**, and in it the author describes the results of his missions to the Sudan, and gives an exhaustive history of the country from the earliest times to the present day. In 1897, in 1898, in 1903, and again in 1905 Dr. Budge was sent on archaeological missions to the Sudan, and during the years that he was thus occupied he collected materials for a history of the country, and these he has now published in the present work. During his first mission Dr. Budge examined the pyramid fields at Nuri, Kurru, Zuma and Tankasi, opened one of the pyramids at Gebel Barkal, and dug through portions of the ruined temples on that site. During his second mission he devoted his energies to the neighbourhood of Meroë, examining the four groups of pyramids which stand near the site of the ancient city; and during his third mission he excavated the largest of the groups. During his fourth and last mission he collected antiquities for the newly established Museum at Khartum, and, in company with Mr. J. W. Crowfoot, he visited and examined the principal ancient sites from Sesi to Semna. Perhaps the most interesting find during this last mission was that of a temple at Semna, dedicated by Tirhakah to Usertsen III, the great Egyptian conqueror of the Sudan, while a fine stele of Usertsen was also found upon the island of Gazirat al-Malik. Such in brief outline were the missions on which Dr. Budge was sent to the Sudan, and the sketch that has been given will suffice to show that he has had unrivalled opportunities for acquiring an intimate knowledge of the antiquities and the history of the country. His book is divided into two parts. The first deals with the Missions to the Sudan, which are prefaced by a most interesting chapter describing the results obtained by earlier travellers and archaeologists who visited the country from the end of the seventeenth century down to the expeditions of Lepsius and Mariette. The second part of the work contains a history of the Sudan, ancient and modern, and it forms the first attempt that has been made to treat the history of the country as a whole, apart from that of Egypt. Dr. Budge here tells the history of "the land of the blacks" (the meaning of the ancient Egyptian name for the country "Ta-Neḥesu" as also of the Arab "Balad Sûdân") beginning with the expedition of Seneferu, the first king of the Fourth Dynasty, who is recorded to have carried back with him to Egypt seven thousand men and two hundred thousand children and cattle. Through the long course of its history the Sudan has attracted conquerors, since it produced two commodities in considerable quantities, i. e. slaves and gold,

and it is this fact which has moulded the fortunes of the country, not only under the ancient kings of Egypt but also after the Mohammedan invasion, and the occupation of the country by the Arabs. Dr. Budge has given a very full picture of the modern Sudan, and his description of the country and the benefits conferred upon it since the British occupation should be read by all those who are anxious to acquaint themselves with the progress made in this most romantic portion of Africa. In the present notice of Dr. Budge's book we have not space to do more than indicate the nature of its contents, but we have said enough to show the great scope of the work, which it is hardly necessary to say will for long be the standard work on the Sudan. Some idea of its exhaustive character may be conveyed by a glance at the bibliography, which covers nearly sixty pages and contains more than twelve hundred entries. Not the last attractive feature of the book is the remarkable series of illustrations with which it is enriched. Many of these are reproduced from photographs taken by Dr. Budge himself or placed at his disposal by British officers, officials, or travellers in the Sudan. A good photograph will often convey more to the reader than pages of detailed description, and Dr. Budge has been fortunate in securing so many. In fact the book is not only a mine of information, but may be recommended as a most attractive work of travel.

Under the title **Mathematical, Metrological, and Chronological Tablets from the Temple Library of Nippur**, a fresh instalment has been published of the texts acquired by the Babylonian Expedition of the University of Pennsylvania. This new volume is from the pen of the general editor of the texts, Prof. H. V. Hilprecht, and it contains a number of texts of considerable interest. The greater number are of a mathematical character, and may be classified as multiplication tables, division tables, tables of squares, tables of square roots, and the like. These have been selected from two collections of tablets written at the time of the Cassite or Third Babylonian Dynasty, and during the early dynasty of the kings of Isin. Prof. Hilprecht has made a careful study of these texts and he fully explains the different systems of arrangement that were employed, and the various mathematical terms used in the texts. According to Prof. Hilprecht's system of interpretation the tables deal with extraordinarily high numbers. In fact, one number in particular, 12,960,000, he thinks underlies all the mathematical texts with which he deals in his introduction; and this number he would, with considerable probability, connect with Plato's "geometrical number", which is treated in the eighth Book of the "Republic". This number Plato constructed out of the elements of the number which expresses the shortest period of gestation in human kind, viz. 216 days; he calls it "the lord of better and worse births" and regards it as the arithmetical expression of a great law controlling the universe. The fact that the multiplication and division tables seem also to be based upon this number Prof. Hilprecht thinks can hardly be an accidental coincidence and he suggests that Plato, or rather Pythagoras, whom he closely followed, borrowed his famous number, and the

whole idea of a decisive influence exercised by it upon the life of man, directly from Babylonia. The metrological texts which are here published will be more fully discussed in the second part of this volume; meanwhile we may note that the texts support the view that there existed ammatu-measures of different standards, and that, according to Prof. Hilprecht's view, the Babylonians were able to determine the contents or volume of a certain vessel from its three dimensions. To the majority of readers, however, the last text in the volume will be of the greatest interest, for it is part of an early dynastic tablet which gave the names of the kings of the different early dynasties of Babylonia. What is preserved of the reverse gives a list of the kings of Ur and Isin. Only this side of the tablet has yet been cleaned, and the other side, which is not very well preserved, will be published in the next part after all questions relating to the reverse of the tablet have been discussed. It is interesting to note that the tablet definitely states that the kingdom of Isin succeeded that of Ur. It is indeed to be hoped that Prof. Hilprecht's search among the unpublished tablets from Niffer may result in the recovery of other fragments of this valuable document. We shall look with great interest for the appearance of the next part of this volume, and we meanwhile offer our congratulations to the Board of Archaeology of the University of Pennsylvania, and to Prof. Hilprecht, the general editor of this series, on the instalments of their treasures which they have recently made accessible to students.

We have received the first instalment of what promises to be a very valuable account of the excavations carried out at Nippur by the Babylonian expedition of the University of Pennsylvania. The work, which is published under the title **Excavations at Nippur**, deals with the excavations carried out during the years 1889, 1890, 1893—1896, 1899—1900, and describes them particularly from the architectural and archaeological sides. The descriptive text is by Mr. Clarence S. Fisher, one of the architects of the expedition, and he supplements his narrative with numerous plans, detailed drawings and photographs. This volume starts with an interesting account of the early condition of Babylonia, and shows how the city of Nippur formed the central point in the country, lying as it did half way between the two groups of Babylonian cities in the north and south. Then follow some interesting sections on the topography of the city of Nippur itself. The city appears to have been divided into two parts. That portion of it, which is marked by the present group of mounds was the official city, and consisted of a group of large and important buildings. In addition to this there was an outer city or suburban district, occupied entirely by private dwellings, which surrounded the more important portion. Here were the villas of merchants and wealthy men and the less pretentious houses of craftsmen, and labourers. Most of these dwellings were built of unburnt brick and naturally very few traces of them now remain. The inner city has been far better preserved, for the buildings of which it was composed were far larger, and the more important of them had their outer walls faced with burnt bricks which were

often laid in bitumen. A deep depression divides the inner city, marking the original course of the Euphrates. The area on the eastern side of the Euphrates is the most ancient part of the town, and it is here that the great temple of Bêl or Enlil was situated with its store-houses, priests' dwellings etc. The temple and its adjacent buildings formed the earliest settlement, but the city was extended at a later period on the opposite bank of the river. The various changes which took place in the forms of the different buildings, and particularly in the great temple, are carefully described by Mr. Fisher from the observations collected in the course of the excavations, and his description is well and fully illustrated by carefully drawn plans. His work furnishes information on the archaeological results of the American excavations, which has long been wanted, to supplement the history of the city as deduced from the inscriptions. We wish Mr. Fisher all success in his undertaking and venture to express the hope that the remaining parts of his work will be issued at no long intervals.

The Rhind Lectures in Archaeology, which Prof. Sayce delivered at Edinburgh in October of last year, have now been issued in volume form under the title **The Archaeology of the Cuneiform Inscriptions**. The lectures themselves take up six chapters of the book, and an essay on Canaan in the century before the Exodus, contributed in 1905 to the *Contemporary Review*, has been added as a seventh chapter. The result is a most attractive volume which we can warmly recommend to all our readers who are interested in the history and archaeology of Western Asia. The Professor claims that his book represents a first attempt to deal with the archaeology of cuneiform decipherment, and it is certainly true that, while we have abundance of epigraphic material for study, our archaeological knowledge of Babylonia and Assyria is miserably defective. Prof. Sayce is doing good service therefore in emphasizing the side of Assyriological study which most requires development at the present time, and there is no authority better qualified than he is, to place his arguments and present his material in an attractive form. His volume deals in turn with the decipherment of the cuneiform inscriptions; the archaeological materials for study, with special reference to the excavations at Susa, and our knowledge of the origin of bronze; the Sumerians; the relation of Babylonian to Egyptian civilization; Babylonia and Palestine; Asia Minor, and early Canaan. This brief analysis will show the wide range of subjects covered by the volume, and on each of them Prof. Sayce has much that is new and interesting to say. The volume thus appeals to a wide circle of readers, and it will well repay careful study. (See p. 26).

In the winter of 1905 M. Jean Capart purchased in Egypt some fragments of a decorated funerary chamber of the period of the Sixth Dynasty and in due course they were incorporated, as the gift of Madame Errera of Brussels, in the Egyptian collection of the *Musées Royaux du Cinquantenaire*, where they are now preserved. Egyptologists will be interested to hear that M. Capart has now issued a monograph upon his find, entitled **Chambre funéraire de la sixième dynastie**. The chamber belonged to the tomb of an official named

Maru-Bebi who lived in the time of Mer-en-Ra, that is to say, towards the end of the Sixth Dynasty, about 3500 B. C. according to the current chronology, or about 2500 B. C. according to Meyer's chronological system. The deceased describes himself as a friend of the king, superintendent of the royal forests, and scribe of the royal boat. The chamber is a fine specimen of its class, of which there are not many examples in the Cairo Museum or in the Museums of Europe. Brussels is therefore to be congratulated on having obtained this example through the generosity of Madame Errera and the energy of M. Capart. His description of the monument makes a very attractive volume, and special mention must be made of the five photographic plates included, which give excellent reproductions of the walls of the chamber. (See p. 77).

The sixth number of the **Semitic Study Series**, edited by Prof. Gotthell and Prof. Morris Jastrow Jr., contains **Selections from the Saḥīḥ of al-Bḥārī**, edited with notes by Prof. Charles C. Torrey of Yale University. The Jami' as-Saḥīḥ, or "Collector of the Authentic [Traditions]", was the great work of Abū 'Abdallāh Muḥammad ibn Isma'īl, who was born in Buhāra (Bokhara) in 810 A.D., and in it he incorporated the learning of a life time. The work contains more than seven thousand traditions of the Prophet, though by excluding repetitions this number is reduced to some four thousand, and it represents the standard work of the Muṣannaf class, or class of collection classified by subject matter. The selections here printed by Prof. Torrey are calculated to give the student some idea of the scope and method of the Saḥīḥ, and the little book will be found useful by all those beginning the study of Mohammedanism, as well as by students of the Ḥadīṭ literature.

The first Syriac number of the **Semitic Study Series** (No. VII) is from the pen of one of its editors Prof. Gotthell and contains **A Selection from the Syriac Julian Romance**. The editor has been guided in his selection of this work for inclusion in the series, not by any peculiar interest attaching to its subject matter, but by reason of the excellent Syriac in which it is written, and the freedom of its language from the influence of Greek constructions. The romance is an original work and was probably composed in Edessa at the beginning of the sixth century, and its text has come down to us in a comparatively pure condition. Prof. Gotthell has thus furnished the student of Syriac with an attractive text book from which he may gain some idea of the literary and rhetorical possibilities of the language.

In his recently published **Abhandlungen und Aufsätze wissenschaftlichen Inhaltes**, Dr. L. Grünhut of Jerusalem has put together nine articles previously published by him in German periodicals. The longest and most interesting (pp. 1—72) is an adverse criticism of Professor Chwolson's work on the date and the bread of the Last Supper. Disproving from Rabbinic literature the premises of Chwolson's acute suggestions, he tries to shew that the rabbinic laws of the Mishnah bearing on the date and the time of the Passover offering were in recognised practice in the time of Christ, and that

there is no ground for assuming a different Sadducean rite as being then in vogue. Theologians who have not access to Hilgenfeld's *Festschrift* will be glad to have this reprint. Pages 73—81 contain a review of Professor A. Büchler's *Synhedrion in Jerusalem*, treating mainly on the uncertain place of Book 4 in Josephus; Dr. Grünhut doubts the coexistence of two high courts in Jerusalem. Pages 113—122 deal with the genuineness of the first two Aramaic documents in *Ezra* i. 4.; the other articles discuss minor points of medieval Jewish literature and history.

In the dark days through which Russia is now passing it is cheering to observe that interest in Hebrew studies is still alive. Of this we have evidence in the steady progress which Mr. Abraham Kahana of Kiev is making in the publication of his edition of the Hebrew Bible with critical and exegetical commentaries by himself and other scholars. We have recently received a further instalment of this work, containing the first part of the Minor Prophets. This volume comprises *Hosea* and *Joel*, edited by Mr. J. D. Wijnkoop, *Amos*, by Mr. H. P. Chajes, *Obadiah* by Mr. Wijnkoop, and *Jonah* by Mr. Kahana. The editors have on the whole discharged their difficult tasks in a skilful and scholarly manner. Their exegesis is often most illuminating, and their criticism generally moderate and judicious. Of course no editor of this part of the Bible can hope to satisfy all readers on all points; and when for example Mr. Wijnkoop is led by his righteous wrath at a needless emendation of *Hosea* VII. 3 to contrast the purity of the biblical texts with the corruptions of the gentile classics, we are somewhat doubtful of his general conclusions; and — to take another example from his note on VII. 4 — we doubt still more the philology which, not content with seeing in the combination of נֶאֱמַר with אָמַר and of בָּעַר with עוֹר an ingenious word-play, actually traces etymological relations between these pairs. But these are details. As a whole the work is very good in matter, and the commentaries are written in clear scholarly Hebrew. No biblical student should be without this edition.

An English version of Dillmann's *Ethiopic Grammar* is announced; but those who have used the book will be the first to allow its unsuitability to the wants of beginners. The primer of Praetorius, intended to serve this need, may on the other hand, be said to err on the side of over-abbreviation. There was certainly room for a manual which should take a place midway between these works, and the *Grammaire Ethiopienne*, written by Father Chainé, for the series issued by the Jesuit College at Beyrout, seems well fitted to fill it. The author, already known as the careful editor of several Ethiopic and Coptic texts, modestly calls his books 'notes on grammar for beginners'; but it is much more than this. It consists of over 300 pages, and is divided into sections on the Phonetics, Morphology and Syntax of the language, besides containing some dozen pages of reading-lessons; the earlier of which are exhaustively, the later less fully provided with helpful grammatical analyses and word lists. All the pieces are biblical but the last, which gives curious specimens from the liturgical poetry. The author claims, and rightly, that

clearness and precision in stating the facts and laws of grammar are a feature of his book. His rules, for instance, on the difficult questions of accentuation and vocalization will be found valuable, even to those familiar with the larger treatises; the phonetically transcribed piece, as actually read by a native scholar, is particularly interesting. More than a third of the volume is devoted to syntax, wherein the numerous illustrations, each with the reference to its source, testify to the very wide reading — including even the latest publications — whence they have been selected. It may be noted that the classification of the verbal forms is rather that of Dillmann than of Praetorius. There is a generous allowance of paradigms, separately bound, so that they can be used side by side with the grammar. The book has had the advantage of Professor Guidi's revision. The type used is the excellent Leipzig fount (Dillmann's).

Dr. Velten has presented us, in *Prosa und Poesie der Suaheli*, with a most interesting collection of Swahili native literature. With the exception of some of the riddles which have been published in the Transactions of the Berlin Oriental Seminary (Vol. VII), and a few of the songs, none of the texts in this volume have ever before appeared in print. We have, in the first place, 42 folk-tales, some of Arab, others of Bantu origin. These are followed by a number of dialogues on various subjects, containing words and expressions likely to be useful to learners. The rest of the book is made up of notes (written by native scholars) on the history of Kilwa, Bagamoyo and other places on the coast, riddles, proverbs and poems. Of the last-named some are of quite recent origin, such as the ode to the German Emperor (another poem on the same subject, by Mwallim Mbaraka of Bagamoyo was printed in the *Zeitschrift für Afrikanische und Ozeanische Sprachen* for 1897), on the late Major von Wissmann, and on various other officials, including the editor. These are mostly of some length; we find also some shorter religious poems (*Sifa Za Muungu* and *Dua Ya Muungu*) and a number of love lyrics and popular songs. A number of short lyrics were published by Herr Zache in the periodical above referred to (Vol. III, Part 3), and it is probable that much Swahili verse still remains in MS, or has never yet been written down. It is greatly to be wished that a complete copy of the *Utenzi on Job*, mentioned by the late Bishop Steere (*Swahili Tales*, pp. XII and 484, where the opening verses are given) could be obtained and published.

We have received from the S. P. C. K. the new edition (revised by Committee in 1906) of the *Swahili Prayer Book* originally translated by Bishop Steere. The same Society have brought out a hymn book in Dutch (*Gezangen ten gebruike bij den openbaren godsdienst der kerk*) for use in South Africa, and a version of the English Book of Common Prayer in the Florida Language, spoken in the Solomon Islands. This language belongs to the Melanesian division of the Oceanic family. A grammar and vocabulary are included in Dr. Codrington's *Melanesian Languages*, and a number of texts, with a short summary of the grammar were contributed by Mr. Sidney H. Ray to the *Zeitschrift für Afr. und Ozean. Sprachen* in 1897.

**Al-Hilal**, February, 1907, Vol. XV, No. 5. (See p. 93).

**Al-Hilal**, March, 1907, Vol. XV, No. 6. (See p. 93).

**Al-Machriq**, 1907, No. 3, contains: *Causeries géographiques sur la Syrie*, by P. H. Lammens. — *L'Afrique et l'Amérique*, by P. L. Malouf. — *L'Ancien Testament et les découvertes assyriologiques*, by J. Offord. — *Le Catalogue des MSS. Orientaux de Leipzig*, by P. L. Cheikho. — *Bibliographie Orientale*. — etc., etc. (See p. 93).

**Al-Machriq**, 1907, No. 4, contains: *Les principales découvertes de papyrus*, by P. L. Jalabert. — *La Triade de Ba'albek*, by M. Alouf. — *Causeries géographiques sur la Syrie (suite): La position de la Syrie*, by P. H. Lammens. — *Les Supérieurs de la branche alépine de l'ordre Basilien (1829—1907)*, by T. Goqq. — *Un traité sur les noms féminins irréguliers*, by Nour ed-Din al-Hoseini. — *Bibliographie Orientale*. — *Questions et réponses*. — etc., etc. (See p. 93).

**Al-Machriq**, 1907, No. 5, contains: *Monographie du Liban*, by E. Khacho. — *La vue des animaux marins au fond des mers*, by Koenig. — *Histoire de la Littérature persane d'après E. G. Browne*, by P. L. Cheikho. — *Quelques chapitres d'hygiène d'un ancien médecin*, by P. L. Cheikho. — *Bibliographie Orientale*. — *Questions et réponses*. — etc., etc. (See p. 93).

**Al-Moktabas**, No. 12, contains: *Traduction et Traducteurs*. — *La sévérité dans les écoles*, by G. N. Baz. — *L'impérialisme américain*. — *La télépathie*, by K. Bey Saadé. — *Le Schah de Perse*. — etc., etc. (See p. 93).

**Al-Moktabas**, Vol. II, No. 1, contains: *Avant-propos*. — *Kotb Addine Al-Chirazi*. — *La tolérance des rois*. — *La poésie arabe*, by Cheikh Abdul-Mouhssein Al-Kazimi. — *Morales et pensées*, by l'Emir Chakib Arslan. — *L'Amérique et les savants arabes*, by M. J. G. Zakhim. — etc., etc. (See p. 93).

**Al-Moktabas**, Vol. II, No. 2, contains: *Emerson*. — *Les poètes Chrétiens au temps du paganisme arabe*. — *La tolérance des rois*. — *Morale et pensées*, by l'Emir Chakib Arslan. — *L'Orient en Occident*. — etc., etc. (See p. 93).

**American Antiquarian, and Oriental Journal**, January and February, 1907, Vol. XXIX, No. 1, contains: *The Inheritance of Noah*, by S. D. Peet. — *Babylonian Assyrian Dream Book*, by J. Offord. — *Pelasgian Relics found near Lake Trasimene*, by G. Chatfield Pier. — *The Flat-Head Indians, from the Record-Herald*. — *Progress of the Indians*. — *Oriental Department*, edited by Ch. H. S. Davis. — *Folk-Lore of some Aboriginal Tribes of Australia*, by R. H. Matthews. — *Editorial*. — *Book Reviews*. — etc., etc. (See p. 93).

**Anthropos**, 1907, Vol. II, Part 1, contains: *The Great Déné Race*, by F. G. A. Morice. — *Au Pays des Castes*, by P. J. Caius. — *Matrimonia Indigenarum Surinamensium*, by C. van Coll. — *Wahrsagerei bei den Kaffern*, by F. A. Müller. — *Les habitantes de la Prefectura de Chiaug-chin, Fu-Kien, Süd-China*, by F. G. Arnáiz. — *Maladies et Médecines à Fiji autrefois et aujourd'hui*, by P. E. Rougier. — *Grammatik der Mengen-Sprache*, by B. H. Müller. —



La tribù di Kuni, by P. V. M. Egidi. — Hindu Mythology and Literature as recorded by Portuguese Missionaries of the early 17th Century, by L. C. Casartelli. — Bibliographie. — etc., etc. (See p. 93).

**Arya**, November and December, 1906, Vol. VI, Nos. 5 and 6, contain: Obtain Knowledge, by D. B. R. Ragoonath Row. — The Religion of Science, by N. K. R. Aiya. — The Hardest Task, by T. V. S. Sastri. — Karma, by B. S. Raghuttamacharya. — Modern Civilization and Vedanta, by P. M. A. Aiyar. — Kindergarten Work in India. — The Prevention of Malaria. — The Social Purity Programme, by V. R. Pillai. — Ought Hindu students to Attend Biblical Instruction, by R. A. — Truthfulness, by R. Ragoonath Row. — Supplement. — etc., etc. (See p. 93).

**Baptist Missionary Review**, January, 1907, Vol. XIII, No. 1, contains: "Unbaptized Christianity", by D. Downie. — Dr. Hall's Lectures in Madras, by W. R. Manley. — Sabbath or Lord's Day; which is it to be?, by F. E. Trotman. — Editorial. — Mission News and Correspondence. — etc., etc. (See p. 93).

**Baptist Missionary Review**, February, 1907, Vol. XIII, No. 2, contains: The Progress of the Kingdom in the World at Large, by S. C. Freeman. — A Review of the Year in India, by W. A. Stenton. — Spiritual Movements in India, by J. Heinrichs. — A Survey of the Work of Baptist Missions in India. — Editorial. — Mission News and Correspondence. — etc., etc. (See p. 93).

**Biblical World**, February, 1907, Vol. XXIX, No. 2, contains: Frontispiece. — Editorial. — Jerusalem in Bible Times, II, by L. Bayles Paton. — The True and Permanent Significance of the Old Testament, by E. König. — The Message of Greek Religion to Christianity To-day, by A. Fairbanks. — The Biblical Teaching concerning Divorce: I, by E. D. Burton. — Conduct and Destiny. Gal. 6:8, by E. I. Bosworth. — The Men who made Israël: II, by the late G. S. Goodspeed. — Expository Studies in the Old Testament: II; by J. E. Mc Fadyen. — Current Opinion. — Book Reviews. — etc., etc. (See p. 93).

**Biblical World**, March, 1907, Vol. XXIX, No. 3, contains: Birket Isra'in. — Editorial. — Jerusalem in Bible Times: III, by L. Bayles Paton. — Social Duties: II, by Ch. Richmond Henderson. — The Biblical Teaching concerning Divorce: I, by E. D. Burton. — Traces of Humor in the Sayings of Jesus, by Shepherd Knapp. — The Nature Poetry of the Psalms, by W. T. Allison. — Eri Baker Hulbert: In Memoriam. — Expository Studies in the Old Testament: III, by J. E. McFadyen. — Work and Workers. — Book Reviews. — etc., etc. (See p. 93).

**Brahmavadin**, January, 1907, Vol. XII, No. 1, contains: The Bhagavad Gita with Ramanuja's Commentary. — Notes of Some Wanderings with the Swami Vivekananda. — Religion of Monastic order. — Bhushido (The Soul of Nippon). — Buddhism. — Universality of the Vedanta Religion. — etc., etc. (See p. 94).

**Chinese Recorder**, January, 1907, Vol. XXXVIII, No. 1, contains: Retrospect and Prospect, by S. J. Woodbridge. — The Missionary's Personal Relation to the Chinese under Present Conditions, by E. L. Mattox. — Notes on the Revision of the Mandarin New Testament, by F. W. Baller. — Educational Department. — Correspondence. — Our Book Table. — etc., etc. (See p. 94).

**Chinese Recorder**, February, 1907, Vol. XXXVIII, No. 2, contains: A Chinese National Church, by W. N. Brewster. — Letters from an Old Missionary to to his Nephew. VII. — Fifty Years' Service in South China, by R. H. Graves. — Notes on the Revision of the Mandarin New Testament, by F. W. Baller. — Missionaries and Chinese Officials. — Educational Department — Correspondence. — Editorial Comment. — Missionary Journal. — etc., etc. (See p. 94).

**Comité de l'Asie française**, January, 1907, Vol. VII, No. 70, contains: Mouzaffer ed. — Dine. — Le Protectorat religieux italien et le Protectorat français en Orient. — Mesure douanière anticoloniale. — L'Angleterre et le Siam dans la péninsule malaise, by J. N. — La Session de 1906 du Congrès national indien. — La Réforme monétaire en Chine, by A. Vissière. — L'Evolution de l'esprit Annamite. — Asie française. — Chine. — Corée. — Japon. — Asie Russe. — Perse. — Australasie. — etc., etc. (See p. 94).

**Comité de l'Asie française**, February, 1907, Vol. VII, No. 74, contains: Le Chemin de fer du yunnan. — La question du Chemin de fer de Bagdad by R. C. — Le Règne de Mouzaffer-ed-Dine et le mouvement réformiste persan. — Le Panislamisme turc en Afrique et en Arabie et le presse arabe. — Le Rachat des chemins de fer au Japon, by J. Franconie. — La Marine marchande japonaise. — Asie française. — Chine. — Japon. — Arabie. — Perse. — Asie anglaise. — etc., etc. (See p. 94).

**Crescent**, Vol. XXVIII, No. 732, contains: Primitive Ideas of God. — Editorial Notes. — Influences in the Formation of Character. — etc., etc. (See p. 94).

**Crescent**, Vol. XXIX, No. 733, contains: Ancient Beliefs in Immortality. — Editorial Notes. — The Jews in Finland. — The Haj. — etc., etc. (See p. 94).

**Crescent**, Vol. XXIX, No. 734, contains: The Reasonableness of a Belief in Immortality. — Editorial Notes. — Interesting Scientific Function in Liverpool.— Pan-Islamism. — etc., etc. (See p. 94).

**Crescent**, Vol. XXIX, No. 735, contains: Some Notes upon Timber and Trees. — Editorial Notes. — Congratulations to the New Ruler of Persia. — Death and Funeral of an Indian Mussulman in Liverpool. — New Works on Oriental and Islamic Matters. — etc., etc. (See p. 94),

**Crescent**, Vol. XXIX, No. 736, contains: — ines and — ettes, or the Age of Substitutes. — Brief Impressions from a Railway Porter's Diary. — Editorial Notes. — Pan-Islamism. — Christian against Christians. — etc., etc. (See p. 94).

**Crescent**, Vol. XXIX, No. 737, contains: Buddhism in Christianity. — Editorial Notes. — The Dark Continent in 1907. — etc., etc. (See p. 94).

**Crescent**, Vol. XXIX, No. 738, contains: Sons of God. — Editorial Notes. — The Way to attain Success in Life, by Sir A. L. Jones. — etc., etc. (See p. 94).

**Geographical Journal**, February, 1907, Vol. XXIX, No. 2, contains: The Snows of the Nile, by H. R. H. the Duke of the Abruzzi. — The Seychelles Archipelago, by J. Stanley Gardiner. — Nine Years' Survey and Exploration in Northern and Central China, by A. W. S. Wingate. — Notes on a Journey through the Western Himalaya, by T. G. Longstaff. — Commercial Mission to South-Eastern Persia. — Reviews. — etc., etc. (See p. 94).

**Geographical Journal**, March, 1907, Vol. XXIX, No. 3, contains: From the Victoria Nyanza to Kilimanjaro, by G. E. Smith. — Nine Years' Survey and Exploration in Northern and Central China, by A. W. S. Wingate. — The Most Reliable Values of the Heights of the Central African Lakes and Mountains, by T. T. Behrens. — Reviews. — etc., etc. (See p. 94).

**Hindustan Review**, January, 1907, Vol. XV, No. 89, contains: Fair Scope for Self-Government. — The Ideal of Indian Nationality, by C. F. Andrews. — The Relation between Famine and Population, by Sister Nivedita. — Indian Originality, by "An Indian". — Hindu Protestantism. IV, by M. L. Zutshi. — The Hon'ble Dr. Rash Behari Gosh. — A Study, by B. S. Chandra Mukerji. — Reviews and Notices. — Discussion. — The Kayastha World. — etc., etc. (See p. 94).

**Hindustan Review**, February, 1907, Vol. XV, No. 90, contains: A Sinister Movement, by H. S. L. Polak. — Our Problems: Their Interdependence: The Common Factor, by D. B. A. Sakerlal Desai. — What India may learn from Japan, by G. A. Natesan. — Hindu Protestantism; V, by M. Lal Zutshi. — Political Advancement, by A. Rahman. — Nalin Behari Sircar: A Sketch, by S. Nath Gupta. — Review and Notices. — Discussion. — etc., etc. (See p. 94).

**Indian Antiquary**, September, 1906, Vol. XXXV, Part 446, contains: Archaeology in Western Tibet, by A. H. Francke. — Hinduism in the Himalayas, by H. A. Rose. — A Theory of the Origin of the Devanagari Alphabet, by R. Shamasastri. — Notes and Queries. — Book-Notice. — etc., etc. (See p. 94).

**Indian Antiquary**, October, 1906, Vol. XXXV, Part 447, contains: Notes on Female Tattooing from Ootacamund, by B. A. Gupte. — A Theory of the Origin of the Devanagari Alphabet, by R. Shamasastri. — Miscellanea. — Notes and Queries. — etc., etc. (See p. 94).

**Indian Forester**, January, 1907, Vol. XXXIII, No. 1, contains: The Mortality from Wild Animals in India. — On the Life History of *Termes* (*Coptotermes*) *Gestroi*. The *Hevea* Rubber Termite, II, by E. P. Stebbing. — The Sowing or Dibbling of Teak Seed in Burma, by J. Nisbet. — The Effects of Fire in Teak Forests, by H. Rodger. — Correspondence. — Reviews and Translations. — Miscellanea — etc., etc. (See p. 94).

**Indian Magazine**, March, 1907, No. 435, contains: From the Editor's Study. — Sericulture and its Revival in India, by Fakir Chand. — His Majesty of Afghanistan, by S. Hassan. — The Education of Indian Girls, by "Interested." — Indian Folk-Lore. — Personal Intelligence. — etc.. etc. (See p. 94).

**Indian Review**, January, 1907, Vol. VIII, No. 1, contains: Universal Brotherhood, by Sir W. Wedderburn. — Swadeshi, by A. K. Coomaraswamy. — Hand-loom weaving in India, by R. B. Patel. — The Autobiography of Alfred Russel Wallace: a Review. — Degeneration, by V. J. Kirtikar. — A Visit to Anaradhapura, by J. Law. — The Islamite under Various Flags, by S. Z. Ali. — Current Events, by Rajduari. — The World of Books. — Topics from Periodicals. — etc., etc. (See p. 94).

**Indian Review**, February, 1907, Vol. VIII, No. 2, contains: The "Punjabee" Case, by the Editor. — Hindi as a Common Vernacular for India, by M. Rangacharya. — Protection of Indian Industries, by G. Molesworth. — Indians in British Columbia, by S. N. Sing. — Swadeshim, and its Aspects, by N. H. Setalvad. — The late Shah of Persia. — The late Swami Ram Tirath by S. Narayan. — Current Events. — The World of Books. — Topics from Periodicals. — etc., etc. (See p. 94).

**Journal of the Ceylon University Association**, October, 1906, Vol. I, No. 2, contains: A Plea for a Ceylon University, by P. Arunachalam. — What is an University?, by D. C. Gilman. — A Plea for the Teaching of Indian Music in Ceylon, by A. K. Coomaraswamy. — Royal College Prize Distribution, by H. E. the Governor. — A Visit to American Universities. — The Training of an English Gentleman in the Public Schools, by J. E. C. Well-don. — Examination Intelligence. — The Education of Girls in Ceylon, by Mrs. A. K. Coomaraswamy. — Notes. — etc., etc. (See p. 95).

**Journal of the Moslem Institute**, October-December, 1906, Vol. II, No. 2, contains: The Founder of Dacca, by M. S. Aulad Hasan. — Kullujat Amir Khusru, by M. H. Hosain. — Memoirs, of 'Abd-ul-gádir, Sábit Jang, by Wm. Irvine. — Aghá Ahmad, 'Ali of Dháká, by A. F. M. A. A. — Moslems and History, by Sams-ul-Ulama Maulana "Shible" No'mani. — Our Book Table. — etc., etc. (See p. 95).

**Korea Review**, December, 1906, Vol. VI, No. 12, contains: Biographical Notes of Ancient Korea. — Koreans Abroad. — An Eminent Opinion. — The Religion of the Heavenly Way. — Editorial Comment. — News Calendar. — etc., etc. (See p. 95).

**Light of Dharma**, January, 1907, Vol. VI, No. 1, contains: Is Buddhism Nihilistic, by D. T. Suzuki. — A Normal Religion, by K. Kino. — Buddhist Association in Germany, by K. Hori. — Editorial. (See p. 95).

**Madras Christian College Magazine**, January, 1907, Vol. VI, No. 7, contains: Personality — the Central Fact of the Universe, by K. Natesa Aiyar. — Notes of an Indo-Danish Coin Collector V, by Devasahayam. — Thillai Go-

vindan's Miscellany: III — Caste, edited by Pamba. — The Kaniyans of Cochin: I, by L. K. A. Krishna Iyer. — Notes of the Month. — Science Notes. — Recent Periodical Literature. — etc., etc. (See p. 95).

**Madras Christian College Magazine**, February, 1907, Vol. VI, No. 8, contains: Born a King, by J. Mackenzie. — Thillai Govindan's Miscellany: III, Caste, edited by Pamba. — The Scientific Study of Mahratha History, by R. P. Karkaria. — The Kaniyans of Cochin: II, by L. K. A. Krishna Iyer. — Notes of the Month. — Literary Notices and Notes. — Open Questions: A Roman Alphabet for Tamil, by J. Lazarus. — Recent Periodical Literature. — etc., etc. (See p. 95).

**Maha-Bodhi Journal**, December, 1906, Vol. XIV, No. 12, contains: Transmission of Thought. — The Evolution of the Buddha Dharma. — Anuradhapura. — Notes and News. — etc., etc. (See p. 95).

**Modern Review**, February, 1907, Vol. I, No. 2, contains: Economic Swadeshism. — An Analysis, by D. B. A. Sakarlal Desai. — The Function of Art in Shaping Nationality: II, by Sister Nivedita. — Primary Education and Private Enterprise, by B. C. Chatterjee. — The Swadesi Movement. — A Natural Development, by G. Subramania Iyer. — The Drink Problem in India, by F. Grubb. — The Wandering Gujarati, by K. M. Jhaveri. — The Vedic Fathers, by A. C. Sen. — Folk-tales of Hindustan, by Shaikh Chilli. — The Pursuit of Chemistry in Ancient India, by P. Ray. — The Mahomedan Educational Conference, by the Editor. — The Todas, by S. Deva. — The Amir's Visit, by an Indian Thinker. — Notes. — Reviews of Books. — etc., etc. (See p. 95)

**Open Court**, February, 1907, Vol. XXI, No. 609, contains: Frontispiece. — The Nature of Mathematical Reasoning, by W. F. White. — The Devil, by F. W. Fitzpatrick. — Half Hours with Mediums, by D. P. Abbott. — Syven Shaku at Kamakura — Book Reviews and Notes. — etc., etc. (See p. 96).

**Open Court**, March, 1907, Vol. XXI, No. 610, contains: Frontispiece. — Half Hours with Mediums, by D. P. Abbott. — God and His Immortals: Their Counterparts, by L. H. Mills. — Recent Photographs of Simians, by Editor. — In the Mazes of Mathematics: A Series of Perplexing Questions, by W. F. White. — In Extenuation of Pious Fraud: Comments on A. Kampmeier's Article, by C. B. Wilmer. — Book Reviews and Notes. — etc., etc. (See p. 96).

**Pandit**, April, May and June, 1906, Vol. XXVIII, Nos. 4, 5, and 6, contain: Bhāṇabodhini Tīkā of Jaideva's Prasannaraghava Nataka, edited by P. G. Nath Jha. — Padārtharatnamālā, edited by N. P. Dharmadhikari. — Shribhāṣhya of Rāmānuja (Text only), edited by J. J. Johnson. — Padārthadharina-Sangraha, translated by P. Ganganath Jha. — Brahmāmritavarshiṇī, edited by S. Venkataramana Iyer. — Valmikiya Ramayan with Commentary edited by R. L. Bhattacharya. — Khandanoddhāra by Vachaspati Miśra. edited by Vindhyeçvariprasāda Dvivedin, and Vamacharan Bhattachārya. — etc., etc. (See p. 96).

**Parsi, January, 1907, Vol. IV, No. 3, contains:** The Week. — The Jewelry of Modern India. — Indian Industries. — Correspondence. — The "Dadabhoj"-Week in Bombay. — Literature. — etc., etc. (See p. 96).

**Parsi, January, 1907, Vol. IV, No. 4, contains** The Week. — The: Reign of Terror. — God and His Immortals, by L. Mills. — Indo-British Trade with Persia. — The Law of Torts in India. — Parsi Notes and News. — Parsi Notes and News. — Correspondence. — etc., etc. (See p. 96).

**Parsi, February, 1907, Vol. IV, No. 5, contains:** The Week. — India and the World's Trade. — God and His Immortals, by L. Mills. — Parsi Notes and News. — Correspondence. — Illustrated Supplement. — etc., etc. (See p. 96).

**Parsi, February, 1907, Vol. IV, No. 6, contains:** The Week. — The Justices' Election. — A Forgotten Controversy. — London Law Journal on the Edalji Case. — Parsi Notes and News. — Illustrated Supplement. — etc., etc. (See p. 96).

**Parsi, February, 1907, Vol. IV, No. 7, contains:** The Week. — Studies in Propriety. — A New Translation of the Gathas, by G. K. N. — Mr. Malebari on the Present Situation in India. — Parsi Notes and News. — Gujarati Supplement. — etc., etc. (See p. 96).

**Parsi, February, 1907, Vol. IV, No. 8, contains:** The Week. — The Justices' Election. — The late Colonel Olcott, by Mrs. A. Besant. — The last Days of Bajee Rao Peshwa. I. — Parsi Notes and News. — Sir George Birdwood on "The Genealogy of the Naosari Parsi Priests". II. — Gujarati Supplement. — etc., etc. (See p. 96).

**Prabuddha Bharata, January, 1907, Vol. XII, No. 126, contains:** Sri Ramakrishna's Teachings. — Occasional Notes. — Epistles of Swami Vivekananda, XIX—XXII — A Visit to the Belur Math, by Brahmachari Gurudas. — Moral Sayings. — Truth, by V. S. Aiyar. — News and Miscellanies. — etc., etc. (See p. 96).

**Proceedings of the Society of Biblical Archaeology, February, 1907, Vol. XXIX, Part 2, contains:** St. Menas of Alexandria, by Miss M. A. Murray. — Some Unconventional Views on the Text of the Bible. VII, by Sir H. H. Howorth. — The Tablets of Negadah and Abydos, by F. Legge. — The Chronology of Asurbânipal's Reign, B. C. 668—626, by C. H. W. Johns. — The Tomb of Thyī, by E. R. Ayrton. — Note on the Name Zaphnath Paaneah, by P. Scott-Moncrieff. — etc., etc. (See p. 96).

**Punjab Educational Journal, February, 1907, Vol. II, No. 12, contains:** News and Notes. — Education in the Punjab. — The Report of the Board of Education. — Our London Letter. — Punjab News. — United Provinces News. — Notes. — Notice. — etc., etc. (See p. 96).

**Punjab Educational Journal, March, 1907, Vol. III, No. 1, contains:** Notes. — Science Notes. — Psychology and Teaching. — Our Continental Letter. —

Punjab News. — Bengal Notes. — Eastern Bengal and Assam Notes. — A German Degree: how to Obtain it. — Our Bookshelf. — Notice. — Correspondence. — etc., etc. (See p. 96).

**Review of Religions**, January, 1907, Vol. VI, No. 1, contains: The Messenger of the Latter Days. — Fundamental Doctrines of the Muslim Faith. — The Muslim's Views on the British Government. — The Universality of Islam. (See p. 96).

**Review of Religions**, February, 1907, Vol. VI, No. 2, contains: The Purity of the Text of the Holy Quran. — The Religion of the Veda as interpreted by the Arya Samaj. — The Amir and the Ahmadiyya Movement. — Secret of the Success of Christianity in India. — Earth Unrest. — etc., etc. (See p. 96).

**Spolia Zeylanica**, December, 1906, Vol. IV, Parts 14 and 15, contain: The Scaly Winged Copeognatha, by G. Enderlein. — On two New Entomostraca from Ceylon, by R. Gurney. — Sinhalese Earthenware, by A. K. Coomaraswamy. — Notes. — etc., etc. (See p. 96).

**T'oung Pao**, December, 1906, Vol. VII, No. 5, contains: La ville de Bakhouân dans la géographie d'Idrici, by P. Pelliot. — La correspondance générale de la Cochinchine, by H. Cordier. — Trois inscriptions relevées par M. Sylvain Charria, by E. Chavannes. — Nécrologie. — Bulletin critique. — Bibliographie. — etc., etc. (See p. 96).

**Tropical Agriculturist**, January, 1907, Vol. XXVIII, No. 1, contains: Coconuts, by J. C. Willis. — Para-Rubber. Distance and Interplanting, by H. Wright. — Moulds and Rubber, by T. Petch. — Dry Grains Cultivated in Ceylon, by J. F. Jowitt. — Disease of Palmyra Palms, by T. Petch. — Lawns, their Making and Upkeep, by H. F. Macmillan. — Poultry Notes, by G. W. Sturgess. — Correspondence. — etc., etc. (See p. 96).

**Tropical Agriculturist**, February, 1907, Vol. XXVIII, No. 2, contains: Blocking of Wet Rubber. — Camphor Oil. — Dry Grains in Ceylon, by J. F. Jowitt. — Tea Culture in Japan. — Use of Wood Pulp for Paper-Making. — Agriculture in the Philippines, by W. I. Hutchinson. — Correspondence. — etc., etc. (See p. 96).

**Vedanta**, Montly Bulletin. February, 1907, Vol. II, No. 11, contains: Yoga; its Theory and Practice, by Swami Bodhananda. — Vedanta in America. — Notes. — Questions and Answers. — etc., etc. (See p. 96).

**Vedanta**, Monthly Bulletin, March, 1907, Vol. II, No. 12, contains: Faith and Devotion. — Ramakrishna Celebration. — Notes. — Vedanta in America. — India — etc., etc. (See p. 96).

**Wan Kwoh Kung Pao**, January, 1907, Vol. XVIII, No. 12, contains: Mr. Root's Speech at Pan-American Congress, by Editor. — Difference between Pleasure and Happiness, by Editor. — Tenth Annual Meeting of the Tien Tsu Hui, by Yin Pao-lu. — Editorials. — Science and Invention. — etc., etc. (See p. 96).

**Word**, February, 1907, Vol. IV, No. 5, contains: *The Zodiac*. — *The Sepher Ha Zohar*, by N. De Manhar. — *Pythagoras*, by T. R. Prater. — etc., etc. (See p. 96).

**Zeitschrift für die alttestamentliche Wissenschaft**, Vol. XXVII, Part 1, contains: Bernhard Stade. Ein Nachruf von A. Freiherr von Gall. — Die Komposition von Lev. 16, by N. Messel. — 2 Samuel 8, 3–6, by A. Noordtzy. — Zu Psalm 45, by F. Dijkema. — Midrasch der vollen und defectiven Schreibung, by A. Marmorstein. — Alttestamentliches aus den griechischen Synascarien, by E. Nestle. — Textkritisches, by M. Th. Houtsma. — Die Zahl der Buchstaben im hebräischen Alten Testament, by H. L. Strack. — Zu den ΝΩΕ Münzen von Apamea, by J. B. Selbst. — Die literarhistorische Methode und Jeremia. Kap. 1, by C. H. Cornill. — Miscellen, by E. Nestle. — etc., etc. (See p. 97).

**Zeitschrift für Assyriologie**, February, 1907, Vol. XX, Part 1 and 2, contains: Die mandäische Gnomologie Johannes des Täufers. Transskribiert, übersetzt und mit Anmerkungen versehen, von S. Ochser. — Das Buch der Ringsteine Fārābi's. Mit Auszügen aus dem Kommentar des Emir Ismā, 'il el Hōseini el Fārāni, by M. Horten. — Zur Genesis des semitischen Alphabets, by H. Grimme. — Zu den Inschriften von Sendschirli, by Chr. Sarauw. — Arabische Papyri des Aphroditofundes, by C. H. Becker. — The Signs and Names for the Liver in Babylonian, by M. Jastrow. — Die aramäischen Papyri von Assuan, by Th. Nöldeke. — Preliminary Report of the Princeton University Expedition to Abyssinia, by E. Littman. With Contributions by Sundström. — Sprechsaal — Recensionen. — Bibliographie. (See p. 97).

**Zeitschrift für Hebräische Bibliographie**, November-December, 1906, Vol. X, No. 6, contains: Einzelschriften: Hebraica. — Judaica. — R. Achitubs aus Palermo hebräische Uebersetzung der Logica des Maimuni, by M. Chamizer. — Ueber schicksale hebräischer Bucher, by A. Freimann. — Samuel ibn Motot und al-Bataljusi, by N. Marx. — Zwei Midrasch Tehillim-Fragmente, by A. Marmorstein. — Miszellen und Notizen, by M. Steinschneider. — Miszellen. — etc., etc. (See p. 67).

## II.

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AND

## BOOK REVIEW.

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## I.

## REVIEWS, NOTES AND NEWS.

The stately volumes of the monumental **Linguistic Survey of India**, under the energetic editorship of Dr. G. A. Grierson, ably assisted by Professor Sten Konow, are rapidly increasing in number; and this month we greet the advent of Volume IV, **Muṇḍā and Dravidian Languages**, prepared by Dr. Konow. As the Muṇḍā and Dravidian tongues are linguistically different, and cannot be traced to a common origin, the reason for the inclusion of the two families is apparently that their speakers, numbering about one-fifth of the population of India, belong to one general ethnic type, the so-called 'Dravidian' family. The Muṇḍā languages, which are spoken by about three millions, and are often and inaccurately styled Kol, Kolh, or Kolarian, and sometimes also Kherwarian, form an interesting and ancient group of tongues which shew many important links of affinity with the Mon-Khmer languages of Further India, the Sakei and Semang languages spoken by the aboriginal tribes of the Malay Peninsula, and the dialects of the Nicobar Islands. Their chief dialects are Santālī, Muṇḍārī, and Hō, their purest form the Kherwārī. Among their most remarkable characteristics are the use of semi-consonants, corresponding to the 'abrupt tone' of the Indo-Chinese tongues, the infixes modifying the meaning of roots, the syntactically indeterminate character of the bases, the division of substantives into animate and inanimate beings, the use of three numbers, and the tendency to vowel-harmony which appears e. g. in Santālī. In the present volume they are classified in the following order: — (1) Kherwārī, a term used in the Linguistic Survey to cover all the Muṇḍā tongues which use the word 'hār' or kindred forms for 'man', and which are spoken by over two and a half millions from Bhagalpur and the Sonthal Parganas in the north to the Orissa Tributary States in the south and from Morbhanj eastward to Sambalpur on the west. The chief subdivisions of this class are (a) Santālī, used by about 1½ millions, (b) Kārmālī, (c) Māhlē, (d) Muṇḍārī, the tongue of nearly half a million people, (e) Bhumij, spoken by nearly eighty thousand, (f) Birhār, a small dialect of Chota Nagpur, (g) Kōḍā, likewise insignificant, (h) Hō or Laṛkā Kol, used in Singbhum and the Tributary States of Orissa by about 400,000 souls, (i) Tūri and Asuri, two insignificant dialects of Chota Nagpur, and (j) Korwī, spoken by some twenty thousand persons in Chota Nagpur and Mirzapur, with its subdivision Erngā or Singlī. (2) Kūrki, the centre of which lies in the Satpura and Mahadeo Hills, and which is used by about 100,000 persons. (3) Nahālī, a small dialect of Nimar. (4) Khaṛiā, a tongue spoken by some 80,000 in Chota Nagpur. (5) Juāṅg, spoken in the Tributary

States of Orissa by about 100,000. (6) Savara, numbering some 150,000 speakers in the Southern provinces. (7) Gadabā, spoken by about 35,000, chiefly in Vizagatam and Ganjam. As an appendix to the examples and outline grammars of these dialects is given a list of standard words and sentences in the Muṇḍā languages. The same method — a general survey of the linguistic character and sub-classification of the family, followed by a detailed treatment of each member, including an account where available of its history and literature, a skeleton grammar, and specimen texts and translations — is next applied by Dr. Konow to the Dravidian group of languages. Though the general features of these tongues are well known, it may interest readers to know how Dr. Konow classifies them. Some fifty-seven millions of Hindus speak Dravidian languages, which have moreover had considerable influence upon the development of Sanskrit and Sanskritic vernaculars. Excluding the minor Dravidian dialects of Southern India, which do not fall within the purview of the present Survey, Dr. Konow sets up four main sister-groups. The first of these classes embraces (1) Tamil and Malayalam, (2) Tulu, (3) Koḍagu or Coorg, and (4) the common original of Toda, Kōta, and Kanarese. The second group includes (1) Kurukh and Malto, (2) Gōṇḍī, (3) Kui, and (4) Kōlāmi, etc., the last-named also coinciding in part with the third group, of which the other great member is Telugu. The fourth class contains the isolated Brāhūi. Dr. Konow then treats in detail the various members of these groups, with their sub-dialects, proceeding in the following order: — (1) Tamil, which has some seventeen million speakers; (2) Malayalam, which has only in comparatively modern times definitively struck out a course distinct from Tamil, and is spoken by about six millions; (3) Kanarese, with some ten millions of speakers; (4) the Kurukh of Western Bengal and adjacent parts of the Central Provinces, spoken by about 500,000; (5) Malto, spoken by about 12,000 'Maler' in the Rajmahal Hills; (6) Kui (Kandhī or Khond), spoken by some 500,000 persons in the hills of Orissa and thereabouts; (7) Gōṇḍī, the tongue of about a million Gonds on the plateau between the Narbada valley and the plains of Nagpur; (8) Kōlāmi and Naikī, two rather insignificant dialects, the former in Eastern Berar and Wardha, the latter in Chanda, etc.; (9) Telugu, with some twenty million speakers; and (10) the Brāhūi of Baluchistan, used by some 40,000 persons. Then follows a list of standard words and phrases. While we are full of admiration for the vigour and erudition with which Dr. Konow grapples with his vast materials, we venture to think that at times there is a slight disproportion in his work between its extensiveness and intensiveness. To mention a few of the points which have casually struck us, we are sorry to see a scholar like Dr. Konow stating that the Tamil Kural "teaches the Sāmkhya Philosophy in 1330 poetical aphorisms", and accepting the childish story that its author was brother to Auveiyār, and asserting that the Chintāmaṇi is "by an unknown Jaina poet" (p. 304). Again, it is not correct to say that Tamil forms like "kōn-ēn" mean "I am a king", etc. (p. 294); kōn-ēn means only "I a king", and can be used as the subject of a verb. Moreover we greatly doubt several of Dr. Konow's

phonological equations, such as his suggestion of a phonetic connection between the sounds *n* and *ḍ* (p. 289), or his derivation of the Brāhūi -t from -kl.; in many cases where he claims to have found a phonetic unity we can see nothing but morphological variety. To take another instance, it seems to us hazardous to equate the Brāhūi roots *kun* 'eat' and *kar* or *kan* 'do' with the Tamil *tinnu* and *śey* (p. 289); for we cannot join *kun* with *tinnu* when we have *Brah*, *kah* beside Tam. *śā* 'die', and it is hopeless to attempt to connect *kan* or *kar* (probably Eranic) with *śey*. We venture to dwell upon points such as these because they seem to us, taken as a whole, to indicate a principal need for a more rigorous philological method, while we lay no weight upon mere slips such as are inevitable in vast works of this kind, e. g. the misspelling "mundru" on p. 481. These defects however can only to a very slight degree lessen our admiration for the skill with which Dr. Konow has handled the copious and precious linguistic stores contained in this fine folio.

In issuing his *Geheimlehre des Veda* Professor **Paul Deussen** has realised a happy inspiration. For this neat and handsomely printed volume contains, after a short preface, a series of passages selected from the *Rig-veda*, the other Vedas and Brāhmaṇas, and especially the Upanishads, as presenting most effectively the esoteric philosophy, the idealistic monism, which in one form or another is the burden of the older Upanishads and the Vedantic schools. In his monumental "Sechzig Upanishad's des Veda", Dr. Deussen has previously furnished the general public with the text of nearly all the most valuable Upanishads in a translation marked by singular erudition and sympathetic insight. That volume however is bulky and expensive; and the "Geheimlehre" which he now presents, an anthology of the most typical philosophemes of the early Vedānta, will appeal to a much wider circle of readers. In making his selection, as he tells us, he has restricted himself chiefly to texts which convey most forcibly the Upanishadic doctrines of the Self as cosmogonic principle and of the Soul in its conditions of wandering and redemption; and he has accordingly drawn with excellent judgment upon the *Bṛihad-āraṇyaka*, *Chhāndogya*, *Taittiriya*, *Aitareya*, *Kaushītaki*, *Kena*, *Kaṭha*, *Īśa*, *Svetā-śvatara*, *Muṇḍaka*, *Mahā-nārāyaṇa*, *Maitri*, *Māṇḍūkya* (with its *Kārikās*), and *Nṛsiṃhatāpaniya* Upanishads. Dr. Deussen's extremely high estimate of the moral value of the Upanishads is well known, and perhaps not fully endorsed by all; but there can be no doubt as to their great intellectual worth, and to the skill and scholarship with which Dr. Deussen treats his theme. (See p. 137).

In the volume which bears the title *Vier Philosophische Texte des Mahābhārata* we have another monument of the profound scholarship and indefatigable industry of Professor **Paul Deussen**; and it is with deep regret that we learn from his preface that the severity of his studies has affected his health, rendering necessary the collaboration of Dr. **Otto Strauss**. The texts here translated are the four most important expositions of philosophy given in the *Mahābhārata*, namely the *Sanatsujātiya*, *Bhagavad-gītā*, *Moksha-*



dharmā, and Anu-gītā; and it is almost superfluous to add that they are rendered with all the accuracy and skill which Dr. Deussen has displayed in his previous translations from the Sanskrit. The particular interest of these books lies not so much in their intrinsic merit as scientific or poetic expositions as in their relation to the history of Indian thought, and it is in this connection that Dr. Deussen promises to treat them in the forthcoming third volume of his monumental *Allgemeine Geschichte der Philosophie*, to which they are to furnish the foundations. In his brief preface Dr. Deussen propounds the interesting theory that the philosophy of the Mahābhārata set forth in these texts is a transitional one between that of the Veda and that of the classical period, "in which the passage from the idealism of the Vedānta to the realistic mode of thought of the classical Sāṅkhya is completed before our eyes,"; and it is an undeniable fact that the first steps of such a transition are already taken by some of the later Upanishads, such as the Katha, Maitri, and Śvetāśvatara. But we confess that we find it difficult to see in the expositions of the Mahābhārata any signs of such a harmonious and consequent development as Dr. Deussen apparently ascribes to them. The minute analysis to which Professor Hopkins has subjected the philosophy of the Mahābhārata in his "Great Epic of India" leaves us with the opposite impression, so that we find it hard to doubt that the epic poet-philosophers were in character like the popular synthetic writers of modern India, who string together different philosophemes with supreme disregard for consistency. With the exception of the "māyā-vāda" of the later Vedānta, there is hardly one of the many orthodox and semi-orthodox currents of Indian philosophic and theological thought that is not to be found in the Mahābhārata; and when we connect this fact with the high probability that the great epic grew to its present dimensions by gradual accretions of frequently inconsistent materials, we are strongly tempted to believe that its philosophic sections are not more harmonious than its epic material. Nevertheless the deliberate opinion of such a scholar as Professor Deussen is not to be lightly set aside. It deserves careful consideration; and he deserves the deep gratitude of all students for having thus afforded them the materials for so interesting and valuable a study. (See p. 319).

All lovers of India as well as anthropologists by profession will welcome Mr. W. Crooke's volume on *Natives of Northern India*. It is high time that the life of all the uncivilised races of our Empire should be observed and recorded by competent ethnographers of our own country. Our German friends have long realised the importance of a thorough investigation of native races. As the Editor of the series of which this volume forms part truly says: 'If, one hundred years hence, English anthropologists have to go to Germany to study the remains of those who were once our subject races, we shall owe this humiliation to the supineness of England at the end of the nineteenth and beginning of the twentieth century! After a brief historical sketch Mr. Crooke deals with such subjects as the Tribes of the Northern and Southern hills, the castes of the plains, home- and child-life, the rites of

birth, marriage and death, popular religion and beliefs, magic, shamanism and witchcraft. On the whole we are inclined to think that the author's chief contribution is contained in the last chapters, which treat of shamanism and witchcraft, but, the whole book is interesting and should have a wide circulation. Thirty two plates illustrate the text and, at the end of the work, a bibliography will be found which will help the student in further investigation. (See p. 132).

In view of the abundance of previous translations, **Mr. Harinath De**, the Officiating Librarian of the Imperial Library of Calcutta, might seem to have done a work of supererogation in writing his new version of **Kalidasa's Sakuntala**, of which Acts 1 and II have just been published. His introduction however sufficiently justifies his enterprise by pointing out the frequent errors in **Monier Williams'** version, which hitherto has held the field. The intrinsic merits of Mr. De's own rendering are considerable. Mr. De is a sound Sanskritist; and his verse is often fluent and sometimes distinctly graceful. On one point however we regret that we cannot share his view. Mr. De claims as the chief justification for the publication of his version that the *Śākuntala* being a romantic play, ought to be rendered throughout into verse, and he has accordingly done so. But it would tax the powers even of a first-rate poet to preserve throughout a play of this kind a moderately uniform level of poetic excellence; and Mr. De, although in general he writes English remarkably well, is by no means a first-rate poet. Besides, it cannot reasonably be contended that the vulgar chatter of the lower characters of the play is fitly to be conveyed by any vehicle other than prose. Mr. De appeals to **Guarini's** example; we would appeal to that of **Shakspeare**. Apart from this error of judgment, as we must consider it, Mr. De has produced a distinctly valuable contribution to the literature of **Kalidasa's** masterpiece.

Vol. III, No. 1 of the **Journal and Proceedings of the Asiatic Society of Bengal** (Jan. 1907) contains notes on the **Mauya** inscription of **Sarnath** by **Mr. A. Venis**; a list of 138 new words, chiefly European, commonly used in modern Persian; nos. 9—10 of **Dr. Anandale's** notes on the **Freshwater Fauna of India**, and a note on a specimen of *Felis tristis*; a note by **Mr. Burkill** on *Swertia tongluensis* and a new variety of *Swertia purpurascens*; notes on the *Ascaris lobulata* by **Dr. v. Linstow** and on the **Lagar falcon** by **Lieut.-Col. Phillott**; extracts from **Ibn Kushājim's Kitāb al-Bazyarah** on **Hunting Dogs and Cheetas**; and the numismatic supplement No. 7. No 2 of the same journal contains **The Paladins of the Kesar-saga**, story no. 2, the **Ladakhi** text, edited by the **Rev. Mr. Francke**; nos. 11—12 of **Dr. Anandale's** notes on the **Freshwater Fauna**; two bibliographic articles by **Mahāmahopādhyāya Satischandra Vidyabhūṣaṇa** on "**Indian Logic as preserved in Tibet**" and "**Sanskrit works on Literature, Grammar, Rhetoric and Lexicography as preserved in Tibet**"; a note by **Dr. Mann** on the diet of tea-garden coolies in **Upper Assam**; an article by **Rai Sarat Chandra Das** on the introduction of writing into **Mongolia**; notes by **Lieut.-Col. Phillott** on the **Shangar falcon** and common raven, by **Rai Rama Brahma Sanyal** on the **Macacus**

arctoides; notes from the Chemical Laboratory of the Presidency College; and an extract on metamorphoses from the *Kitāb al-Jamharah fi 'ilm il-bazayarah*. In No. 3 of the journal we have to record notes by Major Anderson on the *Breynia Vredenburgi*; by Mr. Burkill on the *Gentiana coronata*; by Mr. Hooper on wellwaters from the Hadramaut; by Lieut.-Col. Phillott on the Saker or Cherrug falcon; and an excerpt on "the Birds' complaint before Solomon" from the *Kitāb al-Jamharah*. No. 4 of the Journal is mainly literary, containing after no. 4 of the "Notes from the Chemical Laboratory" articles on Vedic sacrifice by Bhavēśchandra Banerji, on the chronology of Indian authors by Nilmani Chakravarti, and on notices of Orissa in early Tibetan literature and on the Kāla-chakra system of Buddhism by Saratchandra Das. We have also to record the appearance of Vol. 2, No. 1, pp. 1—10 of the **Memoirs of the Asiatic Society of Bengal**, which contains a description in French of some *Cirripèdes Operculés de l'Indian Museum de Calcutta* by M. A. Gruvel, of the University of Bordeaux, which makes some interesting additions to zoology, including a description of an entirely new species and genus, the *Pyrgopsis annandalei*. (See p. 153).

Among the **Administration Reports** of the Government of Ceylon for 1906 we note that of the **Colombo Museum**, compiled by the Acting Director, Mr. G. A. Joseph. The document attests steady progress in the various departments of the Museum. A considerable number of rare natural history specimens have been acquired. Among the antiquities perhaps the most interesting accession is a pillar and inscription bearing date 1550, the former being carved in a style suggesting South Indian workmanship; and the librarian reports the acquisition of 31 manuscripts (Pali and Sinhalese) by the library. Unfortunately Mr. Joseph has also to report the appearance of white ants; we wish him all success in the campaign which he has undertaken against these deadly foes of science and art.

Parts 2 and 3 of **Epigraphia Zeylanica**, published by the Archaeological Survey of Ceylon under the able editorship of Don M. de Z. Wickremasinghe, have lately appeared. Part 2 contains three ancient inscriptions. The first is that of King Kassapa V. or Salameyyan Abahay, having been cut about 930 A.D. near Anuradhapura to commemorate his pious foundations for the benefit of the Abhayagiri fraternity and to record the rules for the management of the establishment. The second is a brief record found at Maha-ratmale, written probably between 135 and 140 A.D. to attest the benefactions made to certain monastic communities by King Naka, son (?) of Putikaṇa Gamiṇi Abhaya, who are identical with Mahallaka Nāga and Gajabahu I mentioned in the *Mahāvamsa*. Still earlier is the third inscription, which is found on the tank known as Perimiyanikulam near Anuradhapura, and belongs probably to the first century A.D., recording the gift of certain revenues by King Vahaba (Vasabha). The second part is chiefly taken up by the famous tablets at Mihintale set up by Sangboy Abahay, or, to give him his later title, Mahinda

IV, circa 1000 A.D. These are the regulations for the government of the local monastery, belonging to the Kapārāmuḷa chapter of the Abhayagiri fraternity; they treat not only of the internal administration of the monastery, but also of the payments to be made to persons employed by it. Following this is another inscription of the same king from Anuradhapura, prescribing rules for the administration of certain estates, part of the revenues of which were appropriated to temple of the tooth-relic (Daḷ-dā-ge) built by Mahinda at Anuradhapura, the ruins of which are still known as Daḷadā-māligāva. Facsimiles of all the inscriptions are given. Our summary notice will shew how important these documents are, especially from the point of view of the philologist and the palaeographer. As to the manner in which the editor has executed his difficult task, it is almost superfluous to say that it is in every respect excellent. (See p. 131).

A noteworthy book on Japan and the Japanese is that of the Marquis De La **Mazelière**, recently published in Paris under the title: **Le Japon : histoire et civilisation**. The three volumes of which the work consists deal respectively with the Island-Enpire in its earliest days, with the feudal system of the Middle Age, and with the Country under the Tokugawa. Unlike most writers on the subject the noble Marquis has thought fit to give us a preliminary study of the history of the world. Ethnology, archaeology and comparative philology are all called to give evidence as to the elements which have combined to make the Japanese of to-day the most enlightened and remarkable people of the Far East. Where so much is good it is difficult to say what will most attract an English reader, but we may perhaps specially commend the chapters on 'The Church in the Middle Age' and in 'Bushido'. The work is profusely illustrated and contains two maps. (See p. 32).

**The Future of Japan**, by **W. Petrie Watson**, is a book which it is somewhat hard to classify. The author states its purpose to be "mainly to render a psychological and philosophical account — or, perhaps, a broadly planned synthetic account — of historical and contemporary Japan, and to exhibit that degree of correlation which is to be discovered... between the phenomena of Japanese history and European, and between contemporary Japanese and European conditions." Stated more briefly, it is a study of Japan and its people in their psychological aspect, and therefore of set purpose leaves on one side that other Japan — the Japan of colour and light and romance — which has already been handled by so many writers. Mr. Watson is deeply conscious of the religious and moral chaos into which our civilisation seems to have plunged us, of what he calls the exhaustion of principles and confusion of beliefs; and it is only natural that he should turn eagerly to the newly arisen East and ask what Japan has to offer us. Are we likely to find there some new interpretation of life, some new theory of progress, above all, some new and unifying concept of religion? It is with the consideration of these and similar questions that the present volume is taken up. The answer, on the whole, is in the negative. As Mr. Watson observes in

his preface, the now famous Bushi-do or Way of the Warrior (to translate it literally), though wholly admirable as a code of conduct in an exigent national emergency, is but foolishness when elevated to the position of a philosophy or a religion. Japan has no new light to offer on the eternal and universal enigmas. So far from providing humanity with a new religion, she proposes to carry on history without one. It must not be imagined, however, that Mr. Watson is in any sense an unsympathetic critic of the Japanese. Let anyone who doubts this read the chapters on "The Japanese Mind", "The Japanese Atmosphere", "Sociological Aspects", or "Education and Character." In the last chapter, too, when summing up the national genius of the Japanese, he pronounces its wonderful combination of stoic valour, patriotic self-sacrifice, artistic sensibility and scientific aptitude, to be one which is absolutely unique in the history of the world. The whole book from cover to cover is packed with fresh and stimulating reflections, which prove that Mr. Watson is not only a keen observer but a really original thinker of no mean calibre. We have for instance the acute observation that the political institutions of Japan, because they are new and have been acquired practically without a struggle, are dwarfed and overshadowed by its political leaders, whereas in Europe the reverse is the case. Or again: "Japan is an Empire broadly based on the people's patriotism, but not firmly founded on the people's intelligence. The people are politically ignorant, but they are emotionally homogeneous." The temptation to quote more, though it has to be sternly repressed, is perhaps the best proof of the impression made even by a somewhat hasty perusal of this book. It deserves, however, to be read slowly and with care. (See p. 135).

**Appendix to Hossfeld's Japanese Grammar.** Mr. Weintz must be congratulated on the discrimination and skill with which he has compiled this useful little book. It is divided into four parts, the first and second comprising 68 graduated exercises in colloquial Japanese with short vocabularies and corresponding English sentences, the third consisting of a number of well-selected excerpts from popular authors for translation into English, and the last containing the Katakana and Hiragana syllabaries with notes and exercises thereon, and a couple of vocabularies. With a manual of this kind to help him on his way, the student should set about his study of Japanese with a light heart and a fair prospect of speedy and satisfactory results.

**The Chinese Empire.** A general and missionary survey. It was a happy thought on the part of Mr. Marshall Broomhall and his able collaborators to celebrate the centenary of Protestant missions in China by the publication of this book, which is intended to give "a geographical, historical, and missionary survey of each province and dependency of that Empire." The various chapters having been allotted to experts qualified by long residence to deal with their respective provinces, the result is a remarkable collection of much valuable first-hand information about every part of China. The whole is preceded by a carefully written introduction from the pen of the editor, epitomising the history of missionary effort in the Far East. This was actually begun

in the early Middle Ages by the Nestorian Christians and continued many centuries later by the Roman Catholics; but, so far as Protestants are concerned, the story did not open until the advent of Dr. Morrison in Canton, exactly one hundred years ago. The life-work of this great man forms a worthy prelude to the amazing outburst of proselytising activity which was destined to come in the 19th century. For twenty-seven years, broken only once by a short and much-needed furlough, he laboured on in the midst of a more or less hostile population, contending against the miseries of loneliness and sickness and a series of almost overwhelming discouragements. But the heroic pioneer lived to see the completion of his three great tasks: the establishment of the Anglo-Chinese College at Malacca, the translation of the whole Bible into the book-language, and the compilation of the first Chinese-English dictionary — the last an achievement sufficient in itself to have immortalised him. With such a shining example to cheer and inspirit his successors, whose ranks have ever since been swelled by a steady flow of workers hardly less distinguished, even the extraordinary development of Protestant missions in China, now numbering as many as seventy-one, can hardly surprise us. The contributors to this volume have reached a uniform level of excellence. The scheme of the book forbade the extension of the notes on each province to more than 15 to 20 pages, yet within that small compass we find, in addition to missionary records, a short historical and geographical survey, besides notes on climate, geology, population, trade routes, commercial products, etc. Mr. Broomhall also contributes a supplementary chapter on the Bible in China. The numerous illustrations form quite a feature of the work; they include several interesting portrait-groups of eminent missionaries, past and present. (See p. 131).

**Lun-Hêng. Part I. Philosophical essays of Wang Ch'ung.** Translated from the Chinese and annotated by A. Forke. This is the most important work of Anglo-Chinese scholarship that has appeared for many years. The severe test of original translation from the Chinese is one from which our scholars have unfortunately become more and more inclined to shrink. Yet that there still remains a vast field to be harvested is a fact of which this goodly volume comes as a timely reminder. Wang Ch'ung was in many respects the most remarkable literary personality of his age, and certainly the most original. Born in 27 A. D., he soon showed himself to be of uncommon ability and of keen and penetrating intellect. Professor Forke compares him as a satirist with Lucian and as an esprit fort with Voltaire. One ought to add that his primary characteristic was a deep and earnest love of truth and a whole-souled hatred of every description of false reasoning and conventional error. The Lun Hêng, or "Disquisitions", represents a crusade against popular prejudices and fallacies undertaken in the cause of truth. Its author glories in his independence of mind; he knows that his arguments are not in accordance with public sentiment. But "when the general feeling is wrong, it cannot be followed. . . If we were to go by majority and conform to the public feeling, we could only follow the good old rules and precedents, and recite them

over and over again; but how could there be any discussion?" Such words must have seemed little short of revolutionary to his contemporaries, who were for the most part content to admire the past and uphold the traditional authority of the Classics on every conceivable subject. Wang Ch'ung alone saw the necessity for bold and outspoken criticism in literature, philosophy and science, if the intellectual atmosphere of the nation was not to become heavy and stagnant. We seem to catch a note almost anticipatory of Bacon in such words as these: "I fervently desire to rouse the misguided minds and to teach them how to tell the full from the hollow. As soon as the difference of reality and emptiness is fully understood, specious arguments will be discarded, and then the progress made in true and real knowledge will daily increase." Other parallels are not far to seek. Professor Forke notes a curious similarity in cosmological theory between Wang Ch'ung and the Epicureans as voiced by Lucretius. Like the Roman poet, Wang Ch'ung was filled with the conviction that there is no controlling power which shapes our ends, no sympathetic deity to answer our prayers or to modify the relentless chain of cause and effect which he calls Destiny or Fate. And in support of his opinion he is able to adduce the undeniably strong arguments on which materialists have been accustomed to draw from the time of Epicurus down to Haeckel at the present day. He shows that happiness and unhappiness do not depend at all on good or bad actions, but are the simple outcome of chance or luck. Some of the wisest and best of men have lived and died in misery and poverty. The teleological view, that man is the product of design, finds no favour with Wang Ch'ung. "If Heaven," says he, "had produced its creatures on purpose, it ought to have taught them to love each other, and not to prey upon and destroy one another." Enough has been said to make it clear that there is stimulating food for reflection in these pages. Forty-four out of the eighty-five chapters or essays which make up the work are given here. We are promised the remainder in a second volume.

**Tsze Teen Piao Muh. A Guide to the Dictionary.** No mental study can be undertaken without the aid — consciously or unconsciously supplied — of mnemonics in one form or another; which being so, it has seemed only natural that the use of mnemonics should be extended into a regular scientific system. Some such system ought to be peculiarly helpful in the study of Chinese, a language in which at starting there is so little for the European to "get hold of." In this volume, accordingly, which is now appearing in a second edition, Mr. **Thomas Jenner** presents the beginner with a carefully constructed mnemonic code, which includes keys to the Chinese radicals, to the dynasties and Emperors, the eighteen provinces, their capitals, etc. In part 2, which has been considerably enlarged in this edition, the same service is performed for the Japanese Katakana and Hiragana syllabaries, the Mikados, and the geography of Japan. There is also much miscellaneous matter, perhaps less relevant than it is diverting; for Mr. Jenner is a humorist, who can infuse a certain lively facetiousness into what might otherwise appear a somewhat dry and forbidding subject. (See p. 102).

**The Samaritans, the earliest Jewish sect, their history, theology and literature,** by James A. Montgomery, Ph. D., The great interest attaching to the Samaritans is largely due to Christ's relation to them and to their ever continuing existence on Palestinian soil for more than 2500 years. The literature on the Samaritans is in spite of its comparatively recent origin so large and scattered over so many scores of books and periodicals that the mere fact of collecting it into a book would be sufficient reason for recommending Professor Montgomery's book. The articles in the Encyclopedias, especially the fullest in the German one of Herzog-Hauck by Professor Kautzsch contain, it is true, very good summaries on the Samaritans; but the details interesting the scholar and the general reader are nowhere to be found. Besides, the Encyclopedias are too expensive to be easily accessible to everybody. It was, therefore, a practical idea of the Trustees of the John Bohlen Lectureship, Philadelphia, to ask Professor Montgomery to write this useful book. Everything referring to the history and religion of the Samaritans and adding to our knowledge of them is included in this volume. The headings of its 14 chapters with their subdivisions show the subjects discussed: 1. Rediscovery of the Samaritans, 2. the land of Samaria and the city of Shechem, 3. the modern Samaritans, 4. Origin of the Samaritans, 5. Origin of the Samaritan sect, 6. the Samaritans under the Roman empire, 7. the Samaritans under Islam, 8. geographical distribution of the Samaritans, 9. the Samaritans in the apocryphal literature, the New Testament and Josephus, 10. the Samaritans in the Talmud and other Rabbinic literature, 11. Talmudic booklet *Massekhet Kuthim*, 12. Theology of the Samaritans, 13. the Samaritan sects, gnosticism, 14. the languages and literature of the Samaritans, Samaritan bibliography, index of biblical references, index of talmudic citations, brief index of literary references in ancient and mediæval literature, general index. A fuller account of the questions treated in those chapters will show how thoroughly the author has investigated the material extant. We find (chap. I) the detailed history of the rediscovery of the Samaritans by Christian scholars of the 16th and 17th century and of the correspondence between these and the Samaritans since Scaliger. (II) a discussion on the doubtful site of the old, the Roman and the present city of Sichem-Neapolis-Nablus and of Sychar. (III) a description of the modern Samaritans, their stature, occupation, language and religion, their observance of the Sabbath and the festivals, especially of the Passover offering, and the domestic services. (IV) The origin of the sect, the events of 722—714 B. C. according to the Assyrian accounts and II Kings 17; the period of Ezra-Nehemiah, where the difficulties of the views of Bible critics on the matter are presented and a good, concise account of the different opinions on this still dark period of Jewish history is given in order to explain the definite separation of the Samaritans from Judaism. Josephus' short report on the origin of the Samaritan temple on mount Gerizim is defended and accepted. As to Isaiah 66 he declares himself against the reference to the Samaritan temple. The influence of Judaism on Samaritanism in the following centuries is shown and the unsafe basis afforded by the exegesis of chapters of Prophets and Psalms for historical



purposes is repeatedly emphasized. (V) The scanty references to Samaritans under the Hellenic empire are collected, the persecution under Antiochus and Epiphanes, the conquest of Sichem and the destruction of the temple on Gerizim by John Hyrkanus, Pompey's invasion. (VI) The Roman period down to 70 A. D.; Josephus' reports of the quarrels between Jews and Samaritans are discussed; Samaria's fate (wrongly) used to infer Sichem's history, rebuilding of Sichem by the emperor Hadrian, foundation of Neapolis. Samaritan chronicles' legendary reports examined as to their trustworthiness; a talmudic reference to Samaritan idolatry under Diocletian. Valuable information derived from the edicts of the Christian Roman emperors from Constantine till the rise of Islam, emphatic denunciation of the religious intolerance and fanaticism of the Christian authorities in Palestine and the Imperial Court expressed in religious restrictions imposed by the Emperors on the Samaritans. The brutalities of Justinian and the rebellion of the Samaritans, the wild persecution by cruel laws and force, complete outlawry and conversion by force to Christianity. Abulfath's story of the great reformer of the Samaritans Baba Rabba criticised. (VII) Scanty material about Mohammed's times and the first caliphs; wars in Palestine under the caliph Maamun and the sufferings of the Samaritans; Crusades. Interesting references of the Arabic geographers, Makrizi, Yakubi, Masudi, Istakhri, al-Biruni, Shahrastani, Dimaski, the Jewish traveller Benjamin of Tudela, and his references to Samaritans in Damascus. (VIII) Samaritans spread over Palestine in Josephus, the Talmud, Neubauer's Samaritan chronicle; Samaritans on the Palestinian coast, in Eastern Palestine, Damascus, Phoenicia, Babylonia, Egypt, Constantinople, Athens, Rome. (IX) Prejudice of Josephus and the New Testament concerning the Samaritans, the New Testament's references differently from all commentators explained, the place of the events in Luke 9, 51; 10, 25; 17, 11—19 traced, John 4, 7 discussed; Christ's attitude towards the Samaritans in Matth. 10, 5 ff as against Acts 1, 8. (X) Talmudic references collected (not sufficiently used); Geiger's view as to the common belief of Samaritans and Sadducees concerning resurrection, observance of Sabbath and other points, adopted and traced. (XI) Translation of Massekhet Kuthim with notes based on Kirchheim's Hebrew commentary. (XII) The development of Samaritan theology till the 4th. century, Marka's great influence, eschatology influenced by Islam; the creed, belief in God, His unity defended against trinitarianism, hypostatization, כבוד, gnostic ideas only with Marka incorporeality of God, his name, Angels' existence first denied, their origin, range, names, functions, demons; creation of the world, belief in Moses, the Patriarchs and their merits, priests, prophets, the Law revelation, Gerizim and the reasons of its choice, eschatology, Sheol, resurrection, ultimate theodicy, Gerizim the place of it, four ages of the world, system of calculation; day of judgement, the Messiah, Taëb, borrowed notion, extant in John 4, 25, Muslim influence, the mystical river of Eden. (XIII) Samaritan, patristic and Arabic references, time of the rise of the sects before Josephus' time; two kinds of Dositheans, origin, essenic influence, vegetarianism, other sects. Simon Magus, patristic and Samaritan sources, Samaritan origin of Gnosticism denied. (XIV) Hebrew the original language of the Samaritans,

Aramaic Targums, bad and untrustworthy texts, Aramaic died out, replaced by Hebrew; arabic translations of the Pentateuch, Abul-fath. Samaritan script, inscriptions, instances on photographs, comparative table of the Samaritan alphabet; talmudic account of the change of script, שרש Samaritan-Hellenistic literature, Samaritan-Hebrew Pentateuch, history of publication, value of variations. History of the spread of Targum in Europe, nonsense words, mistakes, origin and age. Arabic translations of Pentateuch, origin and history. Commentaries, Marka's haggadic method in Aramaic. Ibrahim ibn Yakub. Samaritan liturgy described according to Mr. Cowley's research; language, verse, history and subjects. Chronicles extant, contents, sources, value. Scientific works, grammars of Hebrew, lexical books, calendars; books by physicians. Resumé of the literary activity of the Samaritans; additional notes on the name Samaria, names of the Samaritans, fire purification, the alleged dove cult. Exhaustive Samaritan bibliography.

The latest number of Constable's series "Religions Ancient and Modern" which we have received is **Judaism**, by Mr. **Israel Abrahams**, M.A. This little volume is an attempt "to take up a few of the most characteristic points in Jewish doctrine and practice, and to explain some of the various phases through which they have passed, since the first centuries of the Christian era". In chapter I, "The Legacy from the Past", the writer traces in outline the general attitude towards its biblical traditions in which the Jewish nation stood when it was finally ousted from its home some eighteen centuries ago. In chapter II, "Religion as Law", he briefly sketches the principles of the "nomism" or "legalism" which enveloped the whole of orthodox Jewish life with an elaborate network of ceremonial law, and in chapter III, "Articles of Faith", he gives a short account of some of the chief attempts that have been made to formulate Jewish ideas in the form of a creed. The remaining chapters are devoted to "Some Concepts of Judaism", "Some Observances of Judaism", "Jewish Mysticism", "Eschatology", and "The Survival of Judaism". Mr. Abrahams writes with his wonted grace of style and fairness of judgment, and his title book gives the reader an excellent survey over some vast fields of religious history.

The second and third volumes of Mr. **L. W. King's** "**Studies in Eastern History**" have now appeared, and certain new material of the greatest value relating to the history of Babylonia and Assyria. There two volumes are entitled "Chronicles concerning Early Babylonian Kings, including Records of the Early History of the Kassites and the Country of the Sea". The second volume contains the actual texts and translations, with facsimiles; of the new records discovered in the British Museum by Mr. King, the first contains the "introductory chapters", in which the historical results of these discoveries are discussed. These results are of far-reaching importance. Briefly, Mr. King first proves that the "Second Dynasty of Babylon" did not come, as has hitherto been supposed, between the First and Third Dynasties, but was contemporary with them, thus reducing the dates of the First Dynasty by no less than 368 years;

then he shews that the royal line of Assyria goes back to a much earlier period than has hitherto been supposed, since Ku-Shûma of Assyria, who came a long time after Ushpia, the legendary founder of the temple of Ashur, was a contemporary of Su-Abu, the first King of the First Dynasty of Babylon, and therefore reigned before 2000 B. C.; then he shews from a version of the late chronicles of Sargon I and Naram-Sin, that so far from the first-named monarchs ever having crossed "the Sea of the West" to Cyprus, in reality the sea which he crossed was that of "the East", i. e., the Persian Gulf; he also shews that the First Dynasty of Babylonia was overthrown by an invasion of Hittites, previously unknown, and publishes records of late Aramaean invasions, also previously unknown; finally, he publishes a record of a solar eclipse, which probably took place in the eleventh century B. C.; unluckily we cannot be certain of the name of the King in whose reign it took place: were this to be recovered later, we should possess an early fixed point for Babylonian dating. The first-mentioned discovery is revolutionary in its effects, as by it the date of Hammurabi is brought down to the twentieth century B. C.: he reigned about 1900 B.C., not about 2200—2100, as has hitherto been supposed. And Mr. King shews that this reduction of date is of considerable importance in relation to Biblical history, as it enables us, among other things to finally accept the identification of the Biblical Amraphel with Hammurabi. Naturally, too it results in a considerable reduction of the early dates of the older Babylonian Kings, so that it may eventually turn out that Lehmann-Haupt's revised date for Sargon of Agade and Naram-Sin is, after all, correct. This, however, is by no means certain yet. Mr. King shows that the periods of Sargon I and of Hammurabi are two ages of the hegemony of Babylon which are separated by the neo-Sumerian age of Gudea and Dungi, in which the hegemony of Ur and of the ancient Sumerian religious capital, Eridu, was successfully asserted. This may well point to a much nearer rapprochement in point of time between the two ages of Semetic hegemony in Babylon then has usually been considered probable. And in the independent Kingdom of the "Country of the Sea", whose Kings, though called "the Second Dynasty of Babylon", never ruled in Babylon, but were always at war both with its Semitic and Kassite Kings, our author with great probability sees the last survival of an independent Sumerian nationality on the shores of the Persian Gulf; since many of its Kings bore purely Sumerian names. Finally, the reduction in Babylonian dates renders more probable the lower scheme of Egyptian dates for the XVIIIth Dynasty, as accepted by Prof. Meyer. We must congratulate Mr. King on the publication of these important discoveries, which have rendered obsolete all the histories of early Babylonia hitherto published. (See p. 157).

By the publication of the "**Selections from Qāāni**" the Board of Examiners of the University of Calcutta have made a very valuable contribution to the Class-books in the Persian language, while at the same time they have laid the Persian-reading public under a deep obligation to themselves by issuing an admirably selected, carefully edited and well-printed edition of more than half the complete poetical works of one who is, by general consent, regarded

as the greatest of Persia's modern poets, Qa'ānī was born at Shiraz. At the age of seven he went to Mashhad to commence his studies. Almost immediately his exceptional poetical genius attracted public attention, and won for him the favour of the Governor-Husain 'Alī Mirza. This proved the stepping-stone to the recognition and favour of Fatlī 'Alī Shah, who conferred upon the youthful poet the title of Mujtahid-ush-Shu'ara. He remained at the capital during the reign of Muhammad Shah and that of Muzaffar al-Din Shah. He died at Teheran in 1854 A.D. Though Qa'ānī can scarcely be ranked with Jami — the last of the great poets of the golden age of lexicon poetry — as regards the profundity of the religious and philosophic thought of the latter, yet he resembles the older poet in being not a mere writer of verses, but a man of varied accomplishments, a famous linguist, and an adept in all the muslim sciences. These "Selections" will therefore provide those who are reading for the "Degree of Honour Examination" with an eminently suitable text book, and should invite all who read Persian to add to their acquaintance with the ancient poets a familiarity with a modern poet of great culture and refined taste. (See p. 147).

A very valuable work has been published by Mr. R. Campbell Thompson, M.A., assistant Professor of Semitic Languages and Literatures at the University of Chicago, under the title **Late Babylonian Letters: transliterations and translations of a series of letters written in Babylonian cuneiform, chiefly during the reigns of Nabonidus, Cyrus, Cambyses, and Darius.** In this volume, which appears as Vol. XVII of Luzac's "Semitic Text and Translation Series", the author gives translations of some two hundred and fifty Babylonian letter-tablets, which throw a most interesting light upon the social intercourse and commercial activity of the inhabitants of Babylonia during the Neo-Babylonian and Persian periods. We here read the actual words addressed by absent husbands to their wives, by travellers to their friends at home, by merchants and others on matters of business, by priests and other officials on matters of temple-administration or on points connected with the routine of their office. To any reader, even though he possessed no knowledge of the Babylonian language the translations of the letters here given would form excellent reading, and it is interesting to dip into the book and from the words of any letter attempt to reconstruct in one's mind the circumstances and characters of the writer and his correspondent. To the student of the Babylonian language, on the other hand, Mr. Thompson has provided a wealth of new material for study, which exhibits a series of new and interesting linguistic forms and expressions, peculiar to the colloquial language of the period. We venture to offer the translator our congratulations on his interpretation of many of these difficult phrases. It is impossible in the space at our disposal to quote from the more interesting documents in the collection, but special attention should be drawn to the first letter in the volume, which is addressed by "the King" to Shadunu, who dwelt at Borsippa and contains directions for the collection of tablets for the royal library. It would be tempting to identify the writer of the letter with Ashur-bani-pal,

and the royal library with his famous library at Nineveh. Two other letters, Nos. 247 and 248, are also of more than usual interest, as one describes a military expedition, and the other refers to a successful campaign conducted by the Babylonians against Assyria. The arrangement of the volume is very convenient, the translations and transliterations being printed on opposite sides of the page, and the book is provided with a combined index and vocabulary. As a frontispiece an English rendering has been included of the famous Babylonian "Mappa mundi" which represents Babylonia and Assyria as surrounded by the Persian Gulf, beyond which distant lands are conventionally and somewhat vaguely represented. Serious students of Assyrian will welcome the appearance of Mr. Thompson's volume, since it contains a corpus of texts belonging to a class of which comparatively few had been previously published. (See p. 338).

The *Baila* are a tribe on the Upper Zambezi known in Europe as the *Mashukulumbwe* — the name given to them by the *Barotsi*. *Livingstone* mentions them under the name of *Bashukulompo*, and refers to their peculiar and distinctive head-dress — the hair being woven into a cone, eight or ten inches high, sometimes prolonged by the insertion of a stick, to a yard or thereabouts. No European had settled in their country before the arrival of the *Baila-Ratonga Mission* in 1893. The language had not, so far as we are aware been studied before that time. A very complete guide to it has now appeared, in the shape of Mr. Edwin W. Smith's *Handbook of the Ila Language*. Mr. Smith, who joined the Mission in 1902, had some previous knowledge of *Sesuto*, and began work with the assistance of a native who knew this language as well as *Ila*; but, finding, after a time that this man used a dialect which was "more like *Tonga* than real *Ila*", he changed his teacher, and was fortunately able to secure the services of a true *Mwila*, whose help has been most valuable. "The extensive knowledge he has displayed of his own language, and especially the copiousness of his vocabulary, have been a constant source of wonder and pleasure to me." This remark embodies the experience of most linguists who are able to get in touch with Bantu natives of fair average intelligence. We cannot resist quoting another sentence from Mr. Smith's preface, which shows that he possesses the true scholar's spirit. "I do not pretend to have mastered every detail of the language; but as it is certain that I shall have to make the same remark if I continue my studies for many years, I do not think that is a reason for delaying the publication of the book." The language greatly resembles *Chinyanja*, but represents, we should say, an earlier and less altered stage of the original Bantu. The initial vowels are preserved in such words as *ing'ombe* (ox); the prefix *ba* of the 1st class plural, has not been atrophied into *a*, or even softened into *wa*, and the 1st class personal pronoun is *u*, as in *Zulu* and *Herero*, and has not yet assumed the later form of *a*. The *bu* H class with its plural *ma* H, and the *lu* H class, plural *im* —, nearly lost in *Chinyanja*, are distinctly preserved. The arrangement of Mr. Smith's book is well calculated to be helpful to the learner, and the abundance of examples and illustrative sentences is especially to be commended. Each chapter is followed by exercises,

and (after the fifth) by a selection of native tales for reading and translation, accompanied by notes. Besides the grammar, we have a very full English-Ila and Ila-English Vocabulary, which contain some interesting and valuable notes — e. g., s.v. "Name", "Offering", "Tabooed" etc. Altogether, we may say that Mr. Smith has produced a noteworthy piece of work. (See p. 134).

**Al-Hilal**, May, 1907, Vol. XV, No. 8. (See p. 151).

**Al-Machriq**, 1907, No. 6, contains: *La Littérature arabe au XIXe Siècle*, by P. L. Cheikho. — *Les sièges suffragants de Tyr*, St. Jean d'Acre, by C. Charon. — *Discours religieux du Patr: Elie III.* — *Causeries géographiques sur la Syrie*, by P. H. Lammens. — *Deux documents arabes attribués à Aristote*, edited by P. L. Cheikho. — *Monographie du Liban*, by E. Khacho. — *Bibliographie Orientale.* — etc., etc. (See p. 151).

**Al-Machriq**, 1907, No. 7, contains: *La Semaine Sainte dans les rites orientaux*, by P. L. Cheikho. — *Restes de Monuments 'Abbassides à Bagdad*, by P. Anastase. — *Deux documents arabes attribués à Aristote*, edited by P. L. Cheikho. — *Monographie du Liban*, by E. Khacho. — *Bulletin d'Ecriture Sainte par les professeurs de la Faculté Orientale.* — *Bibliographie Orientale.* — *Une nouvelle copie de la poésie de Samaoual.* — *Questions et réponses.* — etc., etc. (See p. 151).

**Al-Machriq**, 1907, No. 8, contains: *Les découvertes babyloniennes et l'Ancien Testament*, by J. Offord. — *Un musée d'histoire naturelle chez les Arabes*, by P. Anastase. — *Les Sièges suffragants de Tyr (suite): Sidon*, by C. Charon. — *Avant la naissance et après la mort*, by P. A. Salhani. — *La Littérature arabe au XIXe siècle*, by P. L. Cheikho. — *Varia.* — *Questions et réponses.* — etc., etc. (See p. 151).

**Al-Machriq**, 1907, No. 9, contains: *Les établissements d'instruction publique à Bagdad sous les Khalifes*, by P. Anastase. — *Monographie du Liban*, by E. Khacho. — *Les Sièges suffragants de Tyr: Eyblos, Botrys, Tripoli*, by C. Charon. — *La Littérature arabe au XIXe Siècle*, by P. L. Cheikho. — *Recension arabe du martyre de St. Georges*, by P. L. Cheikho. — *L'origine des Musées*, by P. L. Jalabert. — *Bibliographie orientale.* — *Questions et réponses.* — etc., etc. (See p. 151).

**Al-Machriq**, 1907, No. 10, contains: *Les établissements d'instruction publique à Bagdad sous les Khalifes*, by P. Anastase. — *Le bonheur du ciel d'après Elie de Nisibe (XIe siècle)*, by P. L. Malouf. — *Causeries géographiques sur la Syrie (suite)*, by P. H. Lammens. — *La Littérature arabe au XIXe Siècle (suite)*, by P. L. Cheikho. — *Bibliographie orientale.* — *Questions et réponses.* — etc., etc. (See p. 151).

**Al-Moktabas**, April, 1907, Vol. II, No. 3, contains: *La mise en garde.* — *Les poètes chrétiens du temps du paganisme arabe.* — *Maximes anglaises*, by Wartabett. — *L'enseignement en arabe.* — *Les Peaux-Rouges*, by J. G. Zakim. — etc., etc. (See p. 151).

**Al-Moktabas**, May, 1907, Vol. II, No. 4, contains: *La prodigalité chez les grands.* —

Le suicide, by M. M. Lutfi Gumah — La notion de l'impôt dans l'Islam, by Ch. — L'Amérique du Nord, by J. G. Zihkim. — L'art de manger, traduit de la Revue. — Chronique de la Chine. — etc., etc. (See p. 151).

**American Antiquarian and Oriental Journal**, March and April, 1907, Vol. XXIX, No. 2, contains: The Beginnings of History. by S. D. Peet. — Oriental Department, edited by Ch. H. S. Davis. — The Religion of the Ancient Egyptians, by J. Offord. — Chaldean Art. by H. Proctor. — Prehistoric Relics Classified, by G. G. Macurdy. — The University of Cairo. — Editorial. — Book Reviews. — etc., etc. (See p. 151).

**American Journal of Semitic Languages and Literatures**, April, 1907, Vol. XXIII, No. 3, contains: The Story of the Three Youths, by C. C. Torrey. — Sumerian as a Language, by J. Dyneley Prince. — Der Achtundsechzigste Psalm, by P. Haupt. — Die Semitischen Wurzeln QR, KR, XR, by Haupt. — Der Assyrische Name des Potwals, by P. Haupt. — Book Notices. — Old Testament and Semitic Studies in Memory of William Rainey Harper. — etc., etc. (See p. 152).

**American Journal of Theology**, April, 1906, Vol. XI, No. 2, contains: Should the Denominational Distinctions of Christian Lands be perpetuated on Mission Fields? — An Actual Experiment in Non-Sectarian Missionary Activity. — The Origins of Ethical Inwardness in Jewish Thought. — Paul's Historical Relation to the First Disciples. — etc., etc. (See p. 152).

**Anthropos**, 1907, Vol. II, Part 2, contains: The Great Déné Rice (cont.), by F. G. A. Morice. — Die Religionen Togos in Einzeldarstellungen, by P. Fr. Müller. — Preparacion y Empleo de las Resinas, Gomas y Aceites por los Indigenas de Tong-King, by R. Giraldo. — Knabenspiele auf Neu-Mecklenburg, by P. Abel. — Traditions tonquiennes, by P. Reiter. — Grammatik der Mengen-Sprache, by Br. H. Müller. — Essai d'une monographie bibliographique sur l'île de Pâques, by W. Lehmann. — Deux notes philologiques sur la langue des Indiens Tupi, by P. Tatevin. — The Authorship of the Portuguese MS. on Hindu Mythology, by P. Hosten. — Hindu Mythology and Literature as recorded by Portuguese Missionaries of the early 17th Century, by L. Casartelli. — Die Sprachlaute und ihre Darstellung in einem allgemeinen linguistischen Alphabet, by P. W. Schmidt. — Bibliographie. — etc., etc. (See p. 152).

**Asiatic Quarterly Review**, April, 1907, Vol. XXIII, No. 46, contains: "Memoir of H. I. M. the late Shah of Persia." With Portrait, by Idhem-al-Fâni. — Sir Roper Lethbridge on "India and Imperial Preference", by T. Neill. — Indian Constitutional Problems, by J. D. Anderson. — India and the New Fiscal Scheme, by S. M. Mitra. — The Agitation in Bengal, by R. Castairs. — Sir Owen Burne's Memories", by R. L. — A Day with "An Absolute Monarch", by A. E. — Colonies. — Quarterly Report on Semitic Studies and Orientalism, by L. Montet. — Correspondence, Notes, and News. — Reviews and Notices. — etc., etc. (See p. 152).

**Baptist Missionary Review**, March, 1907, Vol. XIII, No. 3, contains: Present-

day Hinduism and the Revival, by R. E. Smith. — Present-day Christianity and the Revival, by Miss K. S. Mc Laurin. — Pastoral Need and Supply in the Native Church, by W. L. Ferguson. — Editorial. — Mission News and Correspondence. — etc., etc. (See p. 152).

**Baptist Missionary Review**, April, 1907, Vol. XIII, No. 4, contains: Wanted — A Change of Policy in Foreign Missions, by J. Stewart. — Editorial — Exchanges and Reviews. — Mission News and Correspondence. — etc., etc. (See p. 152).

**Biblical World**, May, 1907, Vol. XXIX, No. 5, contains: Frontispiece. — Editorial. — Jerusalem in Bible Times, by L. Bayles Paton. — Social Duties, III, by Ch. Richmond Henderson. — Priest and Prophet in the Protestant Churches, by G. Hodges. — Authority for the Sacraments, by Sh. J. Case. — The Men who Made Israel, by the late G. S. Goodspeed. — The Mosaic Map at Medaba, by H. H. Nelson. — Expository Studies in the Old Testament: V, by Th. G. Soares. — Exploration and Discovery, by Th. F. Wright. — Book Reviews. — New Literature. — etc., etc. (See p. 152).

**Brahmavadin**, March, 1907, Vol. XII, No. 3, contains: The Bhagavad Gita with Ramanuja's Commentary. — Benares and the Home of Service. — India's Needs and the Ramakrishna Mission by Panchapakesa Aiyar. — Editorial. — An Appeal. — Notes and Thoughts. — etc., etc. (See p. 152).

**Brahmavadin**, April, 1907, Vol. XII, No. 4, contains: The Bhagavad Gita with Ramanuja's Commentary. — India's Needs and the Ramakrishna Mission, by Panchapakesa Aiyar. — Lock and Herb, by Pilgrim. — Epistle of Swami Vivekananda. — Bramacharya. — Extracts. — Correspondence. — Notes and Thoughts. — etc., etc. (See p. 152).

**Calcutta Review**, April, 1907, No. 248, contains: In Arakan a Century Ago, by B. Aitken. — With Tashi Lama in India, by Special Correspondent. — Kishory Chand Mittra, by S. M. — British Philistinism and Indian Art, by H. Prasad Ghose. — The Burden of Empire, by G. Greenwood. — Critical Notices. — etc., etc. (See p. 152).

**Chinese Recorder**, March, 1907, Vol. XXXVIII, No. 3, contains: Denominational Distinctions in Mission Work, by A. Foster. — New Literature for New China. — Letters from an Old Missionary to his Nephew. VIII. — The Two Tentative Wên li Versions compared, by R. H. Graves. — Educational Department. — Correspondence. — Editorial Comment. — etc., etc. (See p. 152).

**Chinese Recorder**, April, 1906, Vol. XXXVIII, No. 4, contains: The Era of Preaching in Sinim, by H. C. Du Bose. — Denominational Distinctions in Mission Work, by A. Foster. — Letters from an Old Missionary to his Nephew. VIII. — Native Helpers, by J. A. Anderson. — Some of the Greatest Needs of Christian Missions, by T. Richard. — Educational Department. — Correspondence. — Editorial Comment. — Conference Notes, by G. H. Bondfield. — Missionary News. — etc., etc. (See p. 152).

**Comité de l'Asie française**, March, 1907, Vol. VI, No. 72, contains: Le nouveau  
46, GREAT RUSSELL STREET, LONDON, W. C. (*opposite the British Museum*).



Traité franco-siamois, by R. de Caix. — Au Conseil colonial de Cochinchine, by E. P. — Une Cooperative indigène au Tonkin. — La Question du chemin de fer de Bagdad. — Le chemin de fer transmandchourien après la guerre. — La République de Formose. — La Conférence coloniale britannique de 1907, by E. N. — Asie française. — Chine. — Japon. — Asie Russe. — Perse. — Bibliographie. — etc., etc. (See p. 152).

**Comité de l'Asie française**, April, 1907, Vol. VII, No. 73, contains: L'accord entre la France et le Siam. — Le Comité. — Le traité franco-siamois et le Cambodge. — La Question du chemin de fer de Bagdad. — La Justice en Indo-Chine. — Le dernier voyage de Sven Hedin au Thibet, by Ch. Mourey. — Asie-française. — Chine. — Japon. — Asie-Russe. — etc., etc. (See p. 152).

**Crescent**, Vol. XXIX, No. 739, contains: The Sheikh on "Names". — Islam in Morocco. — Editorial Notes. — Great Britain and Islam. — The Sheikh in Manchester. — etc., etc. — (See p. 152).

**Crescent**, Vol. XXIX, No. 741, contains: A Distinguished British Mussulman. — Arab Masonry. — In an English Mosque. — Editorial Notes. — Erzeroum. — etc., etc. (See p. 152).

**Crescent**, Vol. XXIX, No. 743, contains: The Meaning of Easter. — Editorial Notes. — The Maidens of Morocco. — Our Book Table. — etc., etc. (See p. 152).

**Crescent**, Vol. XXIX, No. 744, contains: The Sheikh's Visit to Malta. — Editorial Notes. — Destructive Fire at Constantinople. — Death of Madame Vielé. — The Koran-Shareef. — etc., etc. (See p. 152).

**Crescent**, Vol. XXIX, No. 745, contains: The Origin and Growth of Superstitions of Christianity. — Editorial Notes. — Life in Morocco. — Serious Earthquakes in Ottoman Territory and elsewhere. — etc., etc. (See p. 152).

**Crescent**, Vol. XXIX, No. 746, contains: The Birth and Childhood of Mohammed the Prophet. — Editorial Notes. — etc., etc. (See p. 152).

**Geographical Journal**, April, 1907, Vol. XXIX, No. 4, contains: North-Eastern Rhodesia, by L. A. Wallace. — A New Island in the Bay of Bengal, by E. J. Headlam. — Surveys in India and in Egypt. — Reviews. — etc., etc. (See p. 152).

**Geographical Journal**, May, 1907, Vol. XXIX, No. 5, contains: Cutch and the Ran, by R. Sivewright. — Dr. Sven Hedin in Tibet. — The Lao Ho in Inner Mongolia, by J. Hedley. — Surveys in British Africa. — Reviews. — etc., etc. (See p. 152).

**Hindustan Review**, March, 1907, Vol. XV, No. 91, contains: If there were another Mutiny, by A. J. Fraser Blair. — Weaving in India, by A. Chatterton. — Kali Charan Banurji: In Memoriam, by A. Nundy. — Hindu Protestantism. VI, by M. Lal Zutshi. — Social Gulf between Indians and Europeans, by R. P. Singh. — Jyotish Vedanga: Last Words: by "Barhaspatyah." — Reviews and Notices. — Last Month. — etc., etc. (See p. 152).

**Hindustan Review**, April, 1907. Vol. XV, No. 92, contains: The Formation and Expression of Opinion in India, by B. Narayen Dar. — The Budget and the Debate, by G. S. Iyez. — The Present Social Outlook in Southern India, by C. S. Raghunatha Rao. — Patallputra: Its Place in Indian History, by M. Prasad. — The Need for Scientific Education in India, by D. S. Rhamchandra Rao. — The Bab and Babism, by H. S. Suhrvary. — Discussions. — Reviews and Notices. — Last Month. — etc., etc. (See p. 152).

**Indian Antiquary**, November, 1906, Vol. XXXV, Part 448, contains: Antiquarian Notes in Burma and Ceylon, by R. Sewell. — Legends from the Panjab, by H. A. Rose. — The Chuhras, by J. W. Youngson. — A Theory of the Origin of the Devanagari Alphabet, by R. Shamasastry. — Notes and Queries. — (See p. 152).

**Indian Antiquary**, December, 1906, Vol. XXXV, Part 449, contains: Archaeology in Western Tibet, by A. H. Francke. — Two Panjabi Love Songs in the Dialect of the Lahnda or Western Panjab, by Jindan, contributed by H. A. Rose. With Some Notes, by G. A. Grierson. — Bacon's Allusion to the Oxydrakai, by V. A. Smith. — The Shuhras, by J. W. Youngson. — Notes and Queries. — etc., etc. (See p. 152).

**Indian Forester**, February, 1907, Vol. XXXIII, No. 2, contains: The Use of Vernacular Terms. — Mastixia Euonymoides, Prain, by Sir D. Brandis. — The Level of Subsoil Water with Regard to Forest, by R. S. Pearson. — The Changa Manga Plantation, by B. O. Coventry. — Correspondence. — Reviews and Translations. — Miscellanea. — etc., etc. (See p. 153).

**Indian Forester**, March, 1907, Vol. XXXIII, No. 3, contains: The New Reorganisation of the Imperial Forest Service. — The Varieties of Bombax Insigne Wall, in Burmah, by A. T. Gagé. — The Preservation of Karachi Harbour — the Control of the Indus, by G. K. Betham. — Correspondence. — Reviews and Translations. — Miscellanea. — etc., etc. (See p. 153).

**Indian Magazine**, April, 1907, No. 436, contains: From the Editor's Study. — English Rule and Hindoo Zenanas, by J. Kennedy. — "How England has helped me", by S. P. Varma. — A Visit to Eton College, by S. H. — Concerning Books. — National Indian Association "At Home". — Correspondence. — Personal Intelligence. — etc., etc. (See p. 153).

**Indian Magazine**, May, 1907, No. 437, contains: From the Editor's Study. — The Work of the Association in Madras. — The Burst of the South-West-Monsoon, by Sir G. Birdwood. — The Making of History in Baroda. — Education in Bhopal. — Indian Fair in Edinburgh, by Miss M. A. Alexander. — Concerning Books. — East and West. — Correspondence. — etc., etc. (See p. 153).

**Indian Review**, March, 1907, Vol. VIII, No. 3, contains: India's Duty to Humanity, by J. W. Petavel. — Afghanistan — Past and Present, by S. L. Ali. — Some Aspects of Religious Reform, by R. B. V. J. Kirtikar. — The Formation of a Middle Class in India, by D. S. Ramachandra Rao. — The Pallavas, by R. B. V. Venkayya. — Jewellery of To-Day in Southern India and in Eng-

land, by "An Englishwoman". — The Amir's Tour in India. — Current Events. — The World of Books. — Topics from Periodicals. — Questions of Importance. — etc., etc. (See p. 153).

**Indian Review**, April, 1907, Vol. VIII, No. 4, contains: The Indian Budget: 1907—08. — The English Teacher in India, by N. Fraser. — The Congress and the New Party, by P. Nath Bose. — Some Specimen Letters of Aurangzeb, by K. M. Jhaveri. — Some Aspects of the Pandyan Dynasty, by M. S. Ramaswami Aiyar. — Difficulties of Industrialism in India, by Glyn Barlow. — Some English Views of India, by R. C. Bonnerjee. — Current Events. — Topics from Periodicals. — Questions of Importance. — etc., etc. (See p. 153).

**Indian Thought**, January, 1907, Vol. I, No. 1, contains: Khandanakhandakhadya, (Eng. Translation). — Vivaranaprameyasangraha (Eng. Translation). — Indian Astronomy: A Historical Survey. — Review: Hillebrandt's Vedic Mythology. Vol. III. — etc., etc. (See p. 153).

**Indian World**, January, 1907, Vol. V, No. 22, contains: Ananda Mohan Bose, by P. C. Ray. — Swaraj, by N. Ch. Sen-Gupta. — Ancient Hindu Life and Modern India, by S. Ch. Das-Gupta. — The Ancient Kingdoms of Nepal, Puru and Magadha, by R. S. Ch. Das Bahadur. — Review and Notice. — A List of Recent Books on India. — Selections. — Leading Articles in the Reviews. — Notes and News. — Reflections on Men and Things. — etc., etc. (See p. 153).

**Indian World**, February, 1907, Vol. V, No. 23, contains: Akbar's Work and Character, by H. Beveridge. — Agriculture v. Industry, by S. Chandra Roy. — The Outbreak of Mutiny at Cawnpore, by G. L. D. — Review and Notice — Selections. — Leading Articles in the Reviews. — Notes and News. — etc., etc. (See p. 153).

**Journal of the African Society**, April, 1907, Vol. VI, No. 13, contains: The Malaria Parasite, by Sir P. Manson. — Notes on the Bahima of Ankole. II, by Major Meldon. — Sierre Leone, by L. Probyn. — The Mozambique Company's Territory. I, by G. Vasse. — Anthropology and Administration, by A. Werner. — Forest Temples, by H. Reeve. — The Development of Africa, by Winston Churchill. — Editorial Notes. — Books Reviewed. — etc., etc. (See p. 153).

**Journal of the Moslem Institute**, January-March, 1907, Vol. II, No. 3, contains: The Learning of the Mughal Emperors, by M. A. Mugtadir. — Yusuf Zalikhha, by M. H. Hosain. — Story of an Indian Journalist, by S. C. Sanial. — The Organism of the Muslim State, by S. K. Bukhsh. — Biram Khan's Persian Diwan, by H. H. Rahman. — Muhammadan Mass Education in Bengal, by M. S. Abdul Latif. — The Institute Page. — etc., etc. (See p. 153).

**Journal of the Royal Asiatic Society of Great Britain and Ireland**, April, 1907, contains: A Chinese Text corresponding to Part of the Bower Manuscript, by K. Watanabe. — Contributions to the Biography of 'Abd al-Kādir

of Jilāu, by D. S. Margoliouth. — Modern Hinduism and its Debt to the Nestorians, by G. A. Grierson. — Phallus-Worship in the Mahābhārata, by B. C. Mazumdar. — The Tradition about the Corporeal Relics of Buddha, by J. F. Fleet. — Some Seals from Kasia, by J. Ph. Vogel. — The Chronicles of Pegu: a Text in the Mon Language, by C. O. Blagden. — MSS. Cecil Bendall. Edited by L. de la Vallée Poussin. — The Kachin Tribes and Dialects, by O. Hanson. — Panegyric on Sultān Jaqmaq, by Ibn 'Arabshāh. — Miscellaneous Communications. — Notices of Books. — Notes of the Quarter. — etc., etc. (See p. 153).

**Madras Christian College Magazine**, March, 1907, Vol. VI, No. 9, contains: The Future Religion of India, by J. Lazarus. — The Scientific Study of Mahratha History: II, by R. P. Karkaria. — The Kaniyans of Cochin: III, by L. K. A. Krishna Iyer. — Thillai Govindan's Miscellany: IV, edited by Pamba. — A Letter from Dr. Miller. — Notes of the Month. — Literary Notices and Notes. — Correspondence. — etc., etc. (See p. 154).

**Madras Christian College Magazine**, April, 1907, Vol. VI, No. 10, contains: The Rich Ruler, by J. M. Russell. — Thillai Govindan's Miscellany: IV. — Patriotism, edited by Pamba. — The Kaniyans of Cochin: IV, by L. K. A. Krishna Iyer. — The Pallavas and the Ganga-Pallayas, by T. A. Gopinatha Rao. — Notes of the Month. — Science Notes. — etc., etc. (See p. 154).

**Maha-Bodhi Journal**, January, February, and March, 1907, Vol. XV, Nos. 1, 2 and 3, contain: The Duty of the Buddhists to the People of India. — Sayings of the Omniscient Buddha. — The History of the Maha-Bodhi Society. — What Buddha thought of Occultism. — Notes and News. — etc., etc. (See p. 154).

**Man**, February, 1907, Vol. VII, No. 2, contains: Primitive Salt-Making in the Mississippi Valley, by D. I. Bushnell. — Questions australiennes, by A. van Gennep. — Ingava Chief of Rubiana, by T. W. Edge-Partington. — Reviews. — etc., etc. (See p. 154).

**Man**, March, 1907, Vol. VII, No. 3, contains: Stone-built Towns in Bantu Folk-Tales, by A. Lang. — Thin Arrow Heads, by W. Allen Sturge. — Ngeumba and Euahlayi, by E. S. Hartland. — The Cochin Tribes and Castes, by A. H. Keane. — A New Zealand Box, by J. Edge Partington. — Notes on Rennel Island, by C. M. Woodford. — Reviews. — etc., etc. (See p. 154).

**Man**, April, 1907, Vol. VII, No. 4, contains: Notes on some South African Tribes, by E. S. Hartland. — On the Language of the Ten'a, by J. Jetté. — An Arrowhead of Rare Type from Banwell Camp, Somerset, by H. St. George Gray. — Reviews. — etc., etc. (See p. 154).

**Modern Review**, April, No. 4, contains: Glimpses of Famine and Flood in East Bengal in 1906: II, by Sister Nivedita. — The Law as a Profession, by S. Chandra Banerji. — Nadir Shah at Delhi, by P. Vishram Mawjee. — The Andamanese, by Editor. — Modern Advance in Medicine, by A. Mitra. — The Vedic Fathers, by A. C. Sen. — Mata Bharata, by A. K. Coomeraswamy. —

The Decrease of Hindus, by Editor. — Folk-tales of Hindustan, by Shaikh Chilli. — The Study of Natural Science in the Indian Universities, by K. R. Kirtikar. — Notes. — Reviews of Books. — etc., etc. (See p. 154).

**Modern Review**, May, 1907, Vol. I, No. 5, contains: Glimpses of Famine and Flood in East Bengal in 1906, III, by Sister Nivedita. — Life of Shivaji, by J. Sarkar. — The Plague — What the State can do to prevent it, by B. D. Bijapurkar. — The Provincial Conferences at Allahabad, by C. Y. Chintamani. — Savitri. — An Autobiography, by Miss S. Parukutty. — The Study of Natural Science in the Indian Universities IV, by K. R. Kirtikar. — Malabar Notes. — Notes. — Reviews of Books. — Supplement. — etc., etc. (See p. 154).

**Open Court**, April, 1907, Vol. XXI, No. 611, contains: Frontispiece. — Did Jesus predict His Resurrection?, by R. M. Dodge. — The Resurrection and Immortality, by Editor. — The Buddhist Conception of Death, by Soyen Shaku. — Eros on the Ship of Life, by Editor. — Book Reviews and Notes. — etc., etc. (See p. 154).

**Open Court**, May, 1907, Vol. XXI, No. 612, contains: Frontispiece. — Jesus's View of Himself in the Fourth Gospel, by Ph. Stafford Moxom. — 'The Fourth Gospel, by Editor. — The Messianic Hope of the Samaritans. With Introduction by W. E. Barton. — Miscellaneous. — Book Reviews and Notes. — etc., etc. (See p. 154).

**Pandit**, July, 1906, Vol. XXVIII, Nos. 7, contains: Padārtha-Dharma-Sangraha, translated by P. Ganganath Jha. — Shribhāshya of Rāmānuja (Text only), edited by J. J. Johnson. — Valmikiya Ramayan with Commentary edited by R. L. Bhattacharya. — Sankalpasurvodaya with Commentary, edited by R. K. Madura. (See p. 154).

**Prabuddha Bharata**, February and March, 1907, Vol. XII, Nos. 127 and 128, contain: Sri Ramakrishna's Teachings. — Occasional Notes. — The Master as I saw him, XI, by Sister Nivedita. — Epistles of Swami Vivekananda, XXIII, XXIV. — The Secret of Content, by A. Bennett. — Swami Abhedananda's Reply to the Bangalore Address of Welcome. — H. H. The Gaekwad's Inaugural Speech at the Indian Industrial Conference. — Sri Ramakrishna's Birthday Festival. — News and Miscellanies. — etc., etc. (See p. 154).

**Prabuddha Bharata**, April, 1907, Vol. XII, No. 129, contains: Sri Ramakrishna's Teachings. — Occasional Notes. — An early Stage of Vivekananda's Mental Development, by B. Nath Seal. — The Ramakrishna Day, by Gurudas. — Some of the Notable Utterances of the "National Week" — News and Miscellanies. — etc., etc. (See p. 154).

**Proceedings of the Society of Biblical Archaeology**, March, 1907, Vol. XXIX, Part 3, contains: A Hittite Cuneiform Tablet from Northern Syria, by A. H. Sayce. — The Tablets of Negadah and Abydos, by F. Legge. — The Babylonian Chronicle of the First Dynasty of Babylon, by C. H. W. Johns. —

St. Menas of Alexandria, by Miss M. A. Murray. — The Himyaritic Script derived from the Greek, by E. J. Pilcher. — etc., etc. (See p. 154).

**Punjab Educational Journal**, April, 1907, Vol. III, No. 2, contains: Notes. — A Retrospect. — On the Teaching of English. — Our London Letter. — Our Continental Letter. — Notes. — Our Bookshelf. — Science Notes. — etc., etc. (See p. 154).

**Punjab Educational Journal**, May, 1907, Vol. III, No. 3, contains: Notes. — An Improved Alphabet. — Psychology and Teaching. — A Teacher to his Profession. — Current Educational Topics. — Public Instruction in Burma. — Some Indian Social and Educational Problems. — Notes. — Education Department. — etc., etc. (See p. 154).

**Reis and Rayyet**, Vol. XXVI, No. 1265, contains: The Budget Debate. — The Hindu School. — etc., etc. (See p. 154).

**Review of Religions**, March, 1907, Vol. VI, No. 3, contains: The Purity of the Text of the Holy Quran. — The Injurious Effect of Christian Missions. — Religious Unrest. — Christian and Hindu Schemes of Salvation. — Mortality from Plague. — etc., etc. (See p. 154).

**Review of Religions**, April, 1907, Vol. VI, No. 4, contains: Divine Judgment in Dowie's Death. — The Purity of the Text of the Holy Quran. — etc., etc. (See p. 154).

**Tropical Agriculturist**, March, 1907, Vol. XXVIII, No. 3, contains: Rhea or Ranne, by J. C. Willis. — The Production of Rubber, by W. R. Dunstan. — Coagulation of Castilloa Rubber. — Philippine Fibres and Fibrous Substances. — Botany in the Public Schools and on the Farm. — Correspondence. — etc., etc. (See p. 155).

**Tropical Agriculturist**, April, 1907, Vol. XXVIII, No. 4, contains: The Transplanting of Rice and the Rotation of Crops in the Paddy Field, by J. C. Willis. — Camphor Cultivation. — Use of Wood in Paper Making. — Tea Industry of Formosa. — To Prevent the Rapid Decay of Ripe Fruit. — Correspondence. — etc., etc. (See p. 155).

**Vedanta**, Monthly Bulletin, April, 1907, contains: "Ecstasy", Lecture by Swami Abhedananda. — Vedanta in America. — Vedanta in India. — Ramakrishna Home of Service. — etc., etc. (See p. 155).

**Vedanta**, Monthly Bulletin, May, 1907, Vol. III, No. 3, contains: Work is Worship, by Swami Abhedananda. — Humanity, the Great Orphan. — Vedanta in America. — Vedanta in India. — Notes. — etc., etc. (See p. 155).

**Vienna Oriental Journal**, Vol. XXI, No. 1, contains: Zur Rechtsschreibung des Buchpahlavi: pährēxtan oder pährēxtan?, by Chr. Bartholomae. — Der Obelisk Manistusu's, by F. Hrozny. — Reviews. — Miscellaneous Notes. — etc. etc. (See p. 155).

**Wan Kwoh Kung Pao**, March, 1907, Vol. XIX, No. 2, contains: General Unrest. Gradual Emancipation of the Nations, by Editor. — Meetings of the Tien

Tsu Hui, by Ying Pao-lu. — Tolstoi — Overcoming Evil with Good translated by J. Genähr. — On the Prohibition of Opium Smoking, by Mah Mei-sêng. — Editorials. — Science and Invention. — International Topics. — Miscellany. — etc., etc. (See p. 155).

**Word**, March, 1907, Vol. IV, No. 6, contains: The Sepher Ha-Zohar, by Nurho De Manhar. — etc., etc. (See p. 155).

**Word**, April, 1907, Vol. V, No. 1, contains: The Sepher Ha-Zohar, by Nurho De Manhar. — A Visit to Zoroaster, by T. R. Prater. — Choice Extracts and Translations, by a Fellow of the Rosicrucian Society. — etc., etc. (See p. 155).

**Word**, May, 1907, Vol. V, No. 2, contains: The Sepher Ha-Zohar, by Nurho de Manhar. — etc., etc. (See p. 155).

## II.

### NEW ORIENTAL BOOKS.

PUBLISHED IN ENGLAND.

**ARCHAEOLOGICAL** Survey of Ceylon. *Epigraphia Zeylanica*. Being Lithic and other Inscriptions of Ceylon. Edited and translated by Don M. de Zilva Wickremasinghe. Vol. I. Parts 2 and 3. 4to. Cloth. 1907. 5s. Each.

**AUSTEN (GODWIN)**. — Land and Fresh Water Mollusca of India. Vol. II. Part 10. 8vo. pp. 91. With Plates. 1907. £ 1. 1s.

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46, GREAT RUSSELL STREET. LONDON, W. C. (opposite the British Museum.)

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128, with Proceedings to Vol. IX. Roy. 8vo. Sewed. pp. 77. With 3 Plates. 1907. 15s.

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### III.

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**ABHANDLUNGEN** der Königlich-sächsischen Gesellschaft der Wissenschaften. Philologisch-historische Klasse. Vol. XXIII. No. 3. Roy. 8vo. pp. 92. Leipsie, 1907. 5s.

∴ No. 3 contains: Sievers, E, and Guthe H., Amos. metrisch bearbeitet.

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**ALIF LAILA** : see **BUCH**.

**ANNALES** d'Assurnasirpal III, roi d'Assyrie (885—860 avant notre ère). Nouvelle édition des textes originaux d'après les estampages du British Museum et les monuments par Y. le Gac. Folio, pp. 24. With 190 Plates. Paris, 1907. 18s.

**ARCHIV** für Anthropologie. Organ der deutschen Gesellschaft für Anthropologie und Urgeschichte, begründet von D. Ecker und L. Lindenschmit. Herausgegeben von J. Ranke und G. Thilenius. Neue Folge. Vol. VI. (der ganzen Reihe Vol. XXXIV). Part 1. Roy. 8vo. pp. IV, 168. With Illustrations and 5 Plates. Brunswick, 1907. £1.4s.

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**BABYLONIAN** Expedition of the University of Pa., edited by H. V. Hilprecht. Series A: Cuneiform Texts: Vol. VI, Part 1: Babylonian Legal and Business Documents from the Time of the first Dynasty of Babylon, by H. Ranke. 8vo. Erlangen, 1907. £1.5s.

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.. Vol. XIX, Part 3 contains: Prince, J. D., Materials for a Sumerian Lexicon, with a grammatical Introduction. Part III. Contains the Letters N—Z.

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∴ Subscription Price £ 1.

**CAETANI (L.)** — *Annali dell' Islam*. Vol. II. Part 1. Folio. Milan, 1907. £ 1.13s. 6d.

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**CORPUS** scriptorum christianorum orientalium. Curantibus I. B. Chabot, I. Guidi, H. Hyvernat, B. Carra de Vaux. *Scriptores arabici*. Series III. Tom XVIII. Fax. 2. Textus. Roy. 8vo. Leipsic, 1907.

∴ XVIII contains: *Synaxarium Alexandrinum*. Tom I. Fasc. 2. Textus. Ed. I. Forget. pp. 154. 8s.

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∴ VII contains: Müller, D. H., Die Mehri- und Soqotriesprache. III. Shauri-  
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**FORSCHUNGEN** zur Geschichte des neutestamentlichen Kanons und der altkirchlichen Literatur, herausgegeben von Th. Zahn. Vol. VIII, Part 1. 8vo. pp. X, 243. Leipsie, 1907. 6s. 9d.

∴ Vol. VIII, Part 1, contains: Rignenbach, E., Historische Studien zum Hebräerbrief.

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AND

## BOOK REVIEW.

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## I.

## REVIEWS, NOTES AND NEWS.

**The Seven Cities of Delhi**, by Gordon Risley Hearn, Captain Royal Engineers, etc. Only the unimaginative mind can refuse to be stirred by the aspect of a city like Delhi with its traditions reaching across the centuries of Muhammadan occupation to that half-mythical past associated with the daring and doughty deeds of the Pandava brethren who, with that indifference to material success, so characteristic of the Indian mind, turned their backs on their city of Indraprastha to seek a better—a heavenly—amid the sacred heights of Mount Meru. Since then no less than seven cities have arisen in the neighbourhood of the ancient site and to-day the plain of Delhi is strewn for an area of 60 square miles with the monuments and ruins of their former greatness. It is to a description of these cities that Captain Hearn has devoted himself and his book, while giving invaluable information about the architecture and archaeology of Delhi, contains an interesting historical sketch of the fortunes of the city, or series of cities, from the Muhammadan conquest to the Mutiny in 1857. The author has arranged his book so that the first part of it can be used as a guide by those who wish to gain such an idea of the modern town as is possible within the limits of a two days' visit. In the second part we have a detailed description of the sites of the various towns with the historical facts concerning their origin and an account of such of their monuments as are still standing. There seems no reason for rejecting the tradition that Indraprastha was situated somewhere or other on the plains of Delhi, though it is more difficult to determine the site of the old Hindu capital. After the lapse of centuries we hear of the Tuar Kings as reigning in old Delhi, but Hindu supremacy there ends with the defeat of the ill-fated Prithvirāja, the Chohan King of Ajmir, at the hands of Mu'izzu.d.dīn in A. D. 1192 an event which made Delhi the imperial centre of the Muhammadan power in India. The second city of Delhi, Siri, was built by the Sultan Alāu.d.dīn in A. D. 1303. In 1321 Tughlāk Shāh built Tughlakābād five miles eastward. The walls of the fourth city, Jahānpānāh, were built by Muhammad Tughlak about A. D. 1328. In A. D. 1354 a fifth city, Fīrūzābād, was built by Fīrūz Shāh five miles to the north-east of Siri. The walls of a sixth city were built after the deposition of Hamāyan who had already built the Purāna Kila in 15<sup>24</sup>. Lastly in A. D. 1648 Shāh Jahān built the seventh city, called after himself, Shāhjahanābād, within the walls of which modern Delhi is contained. The author adopts the suggestion that the shifting of the sites of the city was forced on the builders by the changes in the river bed and the arguments he brings forward in support of this theory are extremely plausible. Captain Hearn has provided his book with a series of excellent maps and has given some good photographs of the most



interesting of the various monuments which still exist to tell of the past glories of the "Rome" of India. Visitors to Delhi should not forget to take this book with them. It is more than a mere guide book. For those who, not content with gazing on the monuments of the past alone, would fain people them with the vanished forms who once lived and moved and had their being among them its historical portion will be welcome. It will aid them in imagining some of those scenes of strife and bloodshed of wanton cruelty and barbaric splendour of which these crumbled and crumbling ruins were the silent witnesses.

In his **Outlines of Mahāyāna Buddhism**, Mr. Daisetz Teitaro Suzuki has set himself a twofold task, "to refute the many wrong opinions which are entertained by Western critics concerning the fundamental teachings of Mahāyāna Buddhism" and "to awaken interest among scholars of comparative religion in the development of the religious sentiment and faith as exemplified by the growth of one of the most powerful spiritual forces in the world." His book however is neither a mere polemic nor a partisan sketch, but a copious and fairly systematic presentation of that group of great ideas and ideals which represents the doctrines of Gautama Buddha to the millions of China, Japan, Korea, and Tibet. The Mahāyāna or Northern School, as is well known, presents some striking points of difference from the Hinayāna, as its followers somewhat contemptuously style the Buddhism of Ceylon and Further India; and until recent years most European students have been disposed to lay stress upon these divergences and to regard the Mahāyāna as a grossly corrupted form of primitive Buddhism. Lately scholars have begun to consider the advisability of modifying this sweeping verdict, and notably Professor de la Vallée Poussin has traced with a masterly hand the outlines of some of the essential elements in Mahāyāna doctrine; but since Vasiliev's valuable work (published in 1860) no attempt has been made to represent systematically the principles of Buddhism from the standpoint of the Northern writers. Mr. Suzuki's work now endeavours to fill this gap, with a considerable measure of success. He claims at the outset that the Mahāyāna is "the Buddhism which, inspired by a progressive spirit, broadened its original scope, so far as it did not contradict the inner significance of the teachings of the Buddha, and which assimilated other religio-philosophical beliefs within itself, whenever it felt that, by so doing, people of more widely different characters and intellectual endowments could be saved", — in short, liberal Buddhism; for there is no life without growth. There is much significance in Sthiramati's definition of the Mahāyāna as the religion of Bodhisattvas, who, destined to future Buddhahood, meanwhile consecrate all their powers in their various activities to the salvation of the world; and in thus opening the widest possible field to candidates for beatification and sanctioning an eclectic opportunism the Mahāyāna followed a course similar to that of medieval Catholicism, with equal success. Mr. Suzuki's method is as follows, After a general introduction he discusses the characteristics of Buddhism in general (chapter 1), those peculiar to the Mahāyāna (ch. 2), practice and speculation (ch. 3), the three classes of knowledge, namely illusion, relative,

and absolute knowledge (ch. 4), the Buddhist conception of Being-in-itself or "Bhūta-tathātā" (ch. 5), the Tathāgata-garbha and Ālaya-vijnāna, or germinal World-Idea from the macrocosmic and microcosmic standpoint (ch. 6), the Buddhist doctrine of Non- Ego (ch. 7), Karma (ch. 8), the Dharma-Kāya (ch. 9), the Trikāya or Three Bodies, viz. of Dharma, Sambhoga, and Nirmāṇa (ch. 10), the Bodhisattvas (ch. 11) and the ten stages of their being (ch. 12), and lastly the doctrine of Nirvāṇa (ch. 13), followed by an appendix of devotional texts. The book is not light reading, and it must be confessed that it would gain by compression and correction of the numerous small misprints. But it is a most valuable — we may even say, an invaluable — presentment of the chief philosophic ideas of the Mahāyāna by a scholar whose knowledge of his authorities is unequalled by any European, and it will long remain a standard work.

A new volume has this summer been published by the **Oriental Translation Fund**, which will be of interest to students of Indian literature. This is the **Antagaḍa-dasāo and Anuttarovavāiṇya-dasāo**, the eighth and ninth scriptures of the Jain Canon, translated from the original Prakrit by Professor **L. D. Barnett**, together with the text of the latter work. These books are typical of the spirit of Jain orthodoxy, being composed of stories of devotees who attained beatification by starving themselves to death. In view of the great importance of the Jain sect in the past and the present, and the slight attention that European scholars have paid to them, this contribution is to be welcomed. Despite the monotonous uniformity with which these tales culminate in the saintly suicide of their heroes and heroines, they contain incidentally many points of interest and value for the folklorist, the lexicographer, and the student of ancient culture. (See p. 212).

**Indian Spirituality, or The Travels and Teachings of Sivanarayan**, by Mr. **Mohini-mohan Chatterji**, is, as its name indicates, a "story with a purpose" — namely the purpose of contrasting the life and preaching of its hero, Parama-hansa Sivanarayan Svami, with those of the various persons with whom in the course of his career he came into more or less direct conflict. Sivanarayan is a character who strongly reminds us of the late Ramakrishna Paramahansa. A Brahman by birth, he wanders out into the world as a destitute mendicant, renouncing the distinctions of caste and preaching a creed of pantheistic tolerance and universal brotherly love; and in the course of his adventures he comes frequently into collision with the prejudices of society and the "vested interests" of more orthodox divines. The various errors and impostures of the latter are described in diverting episodes, and the reader is led to the conclusion that the established churches of India rest on a basis of stupendous fraud and credulity, though perhaps some allowance should be made for the zeal of the reformer. The doctrines of Sivanarayan are really typical of some of the best teachings of modern Hindu devotees, and the book will be read with interest by many. (See p. 210).

We have received a little book styled **Freemasonry Revealed!** which contains

"a series of short stories of Anglo-Indian life concerning Masons and Masonry", by Mr. H. W. B. Moreno, B. A. The reader who is attracted by the apparent promise of a revelation of Masonic mysteries will find himself "sold", but he may find satisfaction in reading the seven little tales in this volume as tales.

Professor K. Florenz has completed his excellent History of Japanese Literature. Part 5 of this standard work, to which we had repeatedly had occasion to refer our readers in this List, is by far the largest of the whole collection, comprising the literary works of Japan from about 1200 and up to the present day. An elaborate Index concludes the work which is dedicated to Prinz Rupprecht of Bavaria. Its importance cannot be overrated and will probably best be seen from the author's comprehensive article on the same subject in Vol. I, Part VII of P. Hinneberg's "Die Kultur der Gegenwart". (See p. 323).

We have to record the appearance of another volume of the **Publications de l'École Française d'Extrême-Orient**, namely the second part of the **Inventaire Descriptif des Monuments du Cambodge** by M. E. Lunet de Lajonquière, in which the author continues his valuable register of the architectural remains of this region. The provinces of which he catalogues the monuments in this volume are those of the Menam valley, the basin of the Mekong, the districts lately added to Cambodgia (Melu Prei, Thala Borivat, and Stung Treng), French Laos, and the eastern and western regions of Siamese Laos. Like the first volume, the book is admirably illustrated with diagrams and pictures, and forms a valuable contribution to the history of the architectural art of the Further East.

Among the papers of Wollibrandt Geleynsz jr. (a servant of the Dutch East India Company in Asia in the 17th century), which were last year removed from his birthplace Alkmaar to the Hague Rijksarchief, was found a **Journal ofte dach-Register van de voljagie gedaen naer Bassora, gelegen in de Bleviere Euphrates met de jachten Delfshaven nevens de Schelvis** (Journal or Diary of the voyage made to Basra situated on the river Euphrates by the yachts Delfshaven and Schelvis). The narrator of this the pioneer voyage of the Dutch from Gombrown (Bandar Abbas) to Bosra was Cornelis Roobacker, who commanded the first-named vessel. His log has now, after the lapse of more than two and a half centuries, been printed in the **Tijdschrift van het Koninklijk Nederlandsch Aardrijkskundig Genootschap**, with introduction and notes by Mr. A. Hotz. The latter has fulfilled his task most admirably, his introduction giving not only a summary account of the doings of the Dutch in the Persian Gulf before and after the date of this voyage (1645), but a historical sketch of that famous sea from the earliest times; while the notes at the end contain interesting details regarding the various places named in the log. Unfortunately Roobacker confined himself almost entirely to details of navigation: but nevertheless his diary is not without interest to the landsman. One curious feature is that he complacently renamed the various places he sighted with Dutch titles, for all the

world, as Mr. Hotz remarks, as if he were a Barentsz or a Tasman. (It is possible that he may have just returned from accompanying the latter on his second voyage of discovery to Austral regions.) The map which is appended to Mr. Hotz's paper (founded on the British admiralty charts) is very helpful in enabling the reader to follow the movements of the Dutch ships, especially in going up the river to Basra. Mr. Hotz points out that it must have been the Bahmishir and not the Shatt-el-'Arab by which these ships reached Basra, and that this was probably the usual waterway for vessels to and from Persia. Besides the map above referred to, Mr. Hotz gives a facsimile of a map (curious, if not quite accurate) of the Persian Gulf drawn in 1646 from details furnished by Roobacker and another commander. At the end of the paper is a useful bibliography and cartography. It is strange that in the former is not included the voyage of Pedro Teixeira (whom Mr. Hotz quotes twice, once incorrectly). Apparently Mr. Hotz had not seen this work: otherwise he would not have made the erroneous statement that the Portuguese ships did not visit Basra until after the loss of Ormūz in 1622. A comparison of Teixeira's voyage in 1604 with this one in 1645 is interesting. In spite of one or two omissions, Mr. Hotz's paper is a most valuable and scholarly contribution to the history of the Persian Gulf.

The title of Mr. William Trumbull's little book "*Evolution and Religion*", a parent's talks with his children on the moral side of evolution", sufficiently explains its purpose. In so far as it is addressed to children, it will probably be some time before it reaches its destination, for it appears to us to be considerably too advanced for the childish mind even of the twentieth century; but it is certainly well worthy of the study of all parents who wish to preserve the best moral ideals of the older religions while rejecting their dogmatic theologies. Mr. Trumbull is eminently sensible and reverent in his attitude. He shews with uncompromising clearness how the course of purely material evolution in society is crossed by the increasing forces of moral ideals, which he traces as emerging from the social conditions of life itself. Man he regards as radically differentiated from the lower animals by his "religious" instinct, leading him to deify the influences of internal and external nature, and by his immeasurable capacity for progress, thus harmonising in a higher unity the two evolutionary ideals, survival of race (in the broadest and most cosmopolitan sense) and survival of self in a spirit of Christian love. Mr. Trumbull develops these points and the issues thence arising with much skill and feeling.

We have received the first part of what will undoubtedly prove to be a most important publication for orientalists and especially those interested in the antiquities, inscriptions, and languages of Syria. The work is published by the University of Saint Joseph at Beyrout, and is entitled *Mélanges de la Faculté Orientale*. The first part, which extends to some 377 pages, includes nine papers of exceptional interest and dealing with a variety of subjects. Thus Father S. Ronzevalle contributes an interesting paper, illustrated with drawings and photographs, on some rock-sculptures near Kâbelias

in the Eastern Lebanon; Father **P. H. Lammens** publishes notes on Syrian geography, and the historical study with which the volume opens; and Father **L. Jalabert** gives a publication of a number of Greek and Latin inscriptions, which he has collected in Syria during the last two years. The other articles in the volume, from the pens of Fathers **Mallon**, **Chaine**, **Power**, **Cheikho**, and **Hartigen** are of a general historical, or literary, character, and well maintain the high standard of the other papers in originality and interest. We wish all success to the new publication, which by its great range of subjects, will attract a wide circle of readers. (See p. 342).

Under the title **Altbabylonische Rechtsurkunden aus der Zeit der I babylonischen Dynastie** a valuable monograph has been contributed by Dr. **Moses Schorr** to the Proceedings of the Royal Academy of Vienna. In it the author gives a careful and exhaustive study of some eighty-five legal and commercial inscriptions, belonging to the period of the First Dynasty of of Babylon, which he has selected from the large number of these documents published by the Trustees of the British Museum in their well-known series of "Cuneiform Texts". Dr. Schorr gives each text in transliteration and translation, with full explanatory notes, and he has furnished his collection with a useful series of indices giving the texts in chronological order, their classification according to the subjects with which they deal, lists of common and uncommon ideograms which they contain, a list of place-names, and a very full vocabulary. Dr. Schorr's monograph thus forms a very useful supplement to Meissner's "*Altbabylonisches Privatrecht*", published some fourteen years ago, and to the studies published by Daiches, Friedrich and Ranke upon other documents of the same class dating from this period. Dr. Schorr suggests solutions of many difficult problems connected with the legal enactments and commercial customs of the ancient Babylonians, and he has thrown light on several obscure phrases occurring in these early texts. We can warmly recommend his monograph, not only to the professed student of Assyrian, but to all those interested in the comparative history of ancient law, and we offer him our congratulations on the successful completion of a careful and scholarly piece of work. (See p. 142).

The **Quarterly Statement** of the **Palestine Exploration Fund**, issued in April, contains the diary of a visit to Safed by Mr. **Macalister** and Dr. **E. W. G. Masterman**, who is in charge of the London Jews' Society's Hospital there, both writers contributing an interesting series of notes on the journey from Nâblus to Safed viâ Beisân, and on the antiquities and inscriptions of Galilee which they visited. Mr. **W. E. Jennings-Bramley** continues his description of the Bedouin of the Sinaitic Peninsula, and we also have a continuation of Mr. **S. A. Cook's** study of Ancient Palestine. Of the other papers in this number we may select, as of particular interest, the note by Mr. **C. K. Spyridonidis**, the architect attached to the Holy Sepulchre buildings belonging to the Greek convent, who describes the excavations recently undertaken south of the spot, which, according to tradition, was the scene of St. Ste-

phen's martyrdom. We congratulate the Fund on its continued prosperity, and on the resumption of its excavations at Gezer which we trust will meet with continued success.

The new part of *Der Alte Orient* is entitled *Die Schrift und Sprache der alten Aegypter* and is from the pen of Prof. *Spiegelberg*. In it the author gives within the space of some thirty-two pages, a sketch of the principal characteristics of the writing and language of the ancient Egyptians. He illustrates the writing of the earliest periods from an ivory tablet dating from the beginning of the 1st Dynasty, on which are engraved the rude forms of the earliest hieroglyphs. He then explains the ideographic and phonetic employment of the different signs, and shows how both language and writing underwent changes in the course of time. The later hieratic writing he illustrates by examples to each of which he appends a transliteration into hieroglyphic characters, an exact transliteration of the signs, a transliteration showing the probable pronunciation, and a translation. The paper forms a very readable summary of a subject which should interest many readers.

Mr. *F. Hadland Davis* has contributed a little volume to the "Wisdom of the East" series (edited by Mr. L. Cranmer-Byng and Dr. S. A. Kapadia), entitled *The Persian Mystics*. In it he has given an account of Sūfīism, or Persian mysticism, describing its origin, its earlier exponents, the nature of its tenets, and the influence it has exercised on Persian thought. In particular the writer describes the life and work of Jalālu'd-Dīn Rūmī, whose work, the *Masnavi*, is perhaps the most important work for the study of the subject. The second part of the book contains extracts from the *Dīvāni Shamsi Tabrīz* and from the *Masnavi*, which Mr. Davis quotes from published translations, as illustrating his study of this interesting branch of Persian literature. (See p. 132).

To students, who could not afford the time of mastering Dillmann's elaborate Grammar, we are glad to be able to recommend a short but trustworthy text-book on Ethiopic by Father *M. Chaine* of Beyrouth, who has compiled in one volume a useful grammatical sketch of the Ge'ez, a Chrestomathy based on chapters of Genesis and the Book of Ruth, a Vocabulary and a short Bibliography. A List of Paradigms is separately issued and will prove especially serviceable to beginners, who should use it side by side with the Grammar and Chrestomathy. (See p. 132).

Ethiopic scholars will be delighted to hear, that the first instalment of the edition of the Ge'ez *Senkessar* has just been issued. It will be remembered that the publication of that important work was decided upon as early as 1897 on the occasion of the Oriental Congress at Paris, and a word of praise must be said of Monsieur *Graffin*, the indefatigable editor of the "*Patrologia Orientalis*" for having obtained the co-operation of Dr. S. Basset, Guidi, Rossini and the lamented Jules Perruchon. The text of the first Part now

issued comprises the Synaxarion of the Month of Sanē (May-June) and is based on a very ancient MS of the Collection of Mr. D'Abbadie, the variants of the later and most popular redaction of this text being represented by two MSS of the Paris and Oxford Libraries. It is needless to say that Professor **Guldi**, who has been assisted by Dr. **Desnoyers** in the preparation of the Ge'ez text and the French translation of this first Part, has done the work in his usual masterly way. We sincerely hope that the publication may be speedily continued, whereby scholars will obtain a trustworthy edition of one of the most important works in Ethiopic Literature.

As a significant proof of the sound basis Sumerian Philology has attained during the last few years, may be taken a number of important works bearing on these studies, which have lately come to our knowledge. Apart from the scholarly discussion on the Sumerian Problem continued by Professors **Brünnow** and **Halévy** in the recent issues of the *Revue Sémitique*, we mention here Professor **Eduard Meyer's** masterly work on the Sumerian Art, which throws a flood of light on a number of difficult questions connected with the chronology of the earliest inhabitants of Babylonia. Dr. **Price** has succeeded in preparing a second part of his serviceable "Materials for a Sumerian Lexicon, with a grammatical Introduction", and Professor **Fossey** has brought to conclusion his important "Supplement" to Brünnow's "Classified List", chiefly based on the recent editions of cuneiform Syllabaries by the Authorities of the British Museum, while Dr. **Meissner** has been able to bring out the third part of his "Seltene Ideogramme" practically covering the same ground and reaching as far as the cuneiform character for MAR. Assyrian scholars are thus obtaining a number of excellent text-books for further investigation into the oldest tongue spoken in Western Asia in the third millennium B. C. — As a first and most successful attempt at solving the intricate problem of the meaning of the infixes found in the Sumerian verb, we may mention here Dr. **Thureau-Dangin's** excellent article on this subject, which will shortly appear in the forthcoming number of Professor **Bezdol's** *Zeitschrift für Assyriologie*.

We have received the first number of a new Periodical entitled "Memnon" which is devoted to the history of the Art and Civilization of the ancient East. Dr. R. Freiherr **von Lichtenberg**, who will conduct this Journal appears to be fully justified when he expresses the hope of thereby meeting a long felt want. It must be admitted that the average Oriental scholar is far too much occupied with linguistic and historical problems to pay any great attention to the difficult questions of Art, and Professor **J. Strzygowski's** complaints on that point in his introductory article "Bildende Kunst und Orientalistik", should certainly be read. As far as can be judged from the contributions to the present part of the Magazine, Orientalists may expect from it essential help in their work, and we hope that Dr. Lichtenberg's Review will be supported by all scholars who are interested in the progress of Eastern Studies.

A second edition of Professor **Delitzsch's** excellent "Assyrian Grammar" has become necessary in the last few years, and has finally been prepared by the author during his recent journey to the East. If several scholars may regret that under these circumstances Dr. Delitzsch has been prevented from a more thorough revision of his work, this will certainly not impair their gratitude for having obtained an improved and trustworthy manual of the Babylono-Assyrian language to be used by beginners as well as by the advanced student. It is to be hoped that a second English edition of the Grammar may soon follow the now published German one. (See p. 154).

Our readers will be glad to learn that A. Dillman's well-known Ethiopic Grammar has been rendered into English by Dr. **J. A. Crichton**, to whose excellent translation of Professor Noldeke's Syriac Grammar we have referred on a former occasion. The new edition has been thoroughly revised both by the translator and by Dr. Bezold, who had prepared the second German edition of the work, and it will be found convenient that a considerable number of references to recently published Ethiopic authors has been embodied in the new work. Full indexes to Scripture passages and other books and a Table of the Amharic characters have been added by the Translator. Dr. Crichton is warmly to be congratulated upon having so conscientiously and well performed his task of rendering a standard work of Semitic Philology into an idiom which will make it useful to a still wider circle of readers.

To those of our readers who would wish to make themselves acquainted with the latest results of the researches in Semitic epigraphy we can warmly recommend the first instalment of "Altsemitische Texte" from the pen of Professor **M. Lidzbarski**, the well-known editor of the "Ephemeris für Semitische Epigraphik". No less than a hundred Moabite, Old Hebrew and Phoenician inscriptions are here collected in a very handy form, the transcript into Hebrew characters being accompanied by a running Commentary and not unfrequently interspersed by the original texts, reproduced in excellent auto-type facsimiles. As the remaining parts of this work, which are promised for the near future, will contain Old-Aramaic texts as well as Arabic inscriptions, including a collection of Minaeo-Sabaeen legends, Semitic scholars will soon be able to use for their lecture-purposes a trustworthy text-book, the material of which has hitherto been scattered throughout various Journals or was in many instances almost inaccessible. (See p. 140).

For the benefit of beginners we may mention here also Dr. **Rosenberg's** "Phönische Sprachlehre und Epigraphik", which has just been issued by the Firm of A. Hartleben of Vienna. Although this new Grammar cannot claim the original value of Dr. Lidzbarski's works in the realm of epigraphic studies, it will be welcome to many as a first guide to studies which have but lately become of importance to the Semitic Philologist.

**Al-Hilal**, June, 1907, Vol. XV, No. 9. (See p. 201).

46, GREAT RUSSELL STREET, LONDON, W. C. (opposite the British Museum).



**Al-Machriq** '1907, No. 11, contains: Les dattiers de l'Irak, by G. Ghanimé. — Deir az-Zor et ses noms antiques, by P. Anastase. — Thapsacus et Deir az-Zor, by P. H. Lammens. — Bulletin d'Histoire ecclésiastique, par les professeurs de la Faculté Orientale. — La Littérature arabe au XIXe siècle (suite), by P. L. Cheïkho. — L'Immortalité de l'âme (fin), by P. L. Chervoillot. — Le Christianisme des Ghassanides, by P. L. Cheïkho. — Bibliographie orientale. — Questions et réponses. — etc., etc. (See p. 201).

**Al-Machriq**, 1907, No. 12, contains: Les écrivains arabes et la Géographie de la Syrie, by P. H. Lammens. — Un nouveau document du patriarche Copte Gabriel VIII, by P. A. Rabbath. — La secte des Mariamanites ou des Collyridiens, by P. Anastase. — Le Christianisme des Ghassanides (fin), by P. L. Cheïkho. — La Littérature arabe au XIXe siècle (suite), by P. L. Cheïkho. — Bibliographie orientale. — Questions et réponses. — etc., etc. (See p. 201).

**Al-Machriq**, 1907, No. 13, contains: Les merveilles du pays de Moab, by P. H. Lammens. — D'Alep au Caire: épître poétique d'Ibrahim Hakim (XVIIIe siècle), by P. L. Cheïkho. — Un Coléoptère au Liban, by P. M. Douar. — L'identité d'Astaroth ou Ichtar et Vénus, by J. Offord. — La Littérature arabe au XIXe siècle (suite), by P. L. Cheïkho. — Etudes Tates. — Bibliographie orientale. — Questions et réponses. — etc., etc. (See p. 201).

**Al-Machriq**, 1907, No. 14, contains: Vie de Abdallah Qara'ali par son disciple Boudi, (XVIIIe siècle), éditée par le P. A. Rabbath. — Critique des Nakaid de Jarir et de Farazdag, by P. A. Salhani. — Le Sacrement de Pénitence dans la primitive Eglise, by P. J. Khalil. — Les inondations de Bagdad, by P. Anastase. — La Littérature arabe au XIXe siècle (suite), by P. L. Cheïkho. — Bibliographie orientale. — Questions et réponses. — etc., etc. (See p. 201).

**Al-Machriq**, 1907, No. 15, contains: Papyrus araméens d'Egypte, by P. S. Ronzevalle. — Maqdesi et la Syrie au 10e Siècle, by P. H. Lammens. — Vie de Abdallah Qara'ali par son disciple Boudi (XVIIIe siècle), éditée par le P. A. Rabbath. — D'Alep au Caire: épître poétique d'Ibrahim Hakim (XVIIIe siècle), by P. L. Cheïkho. — Bibliographie Orientale. — Questions et réponses. — etc., etc. (See p. 201).

**Al-Moktabas**, Vol. II, No. 5 and 6, contains: L'exagération orientale. — La femme dans l'Islam, translated by A. Chahbandar. — Les Kuniahs et les Lakabs. — L'influence des croyances et des tendances sur les caractères, by Said Al-Khouri Al Chartouni. — Le microbe, by S. Gazaleh-Bey. — etc., etc. (See p. 201).

**American Antiquarian and Oriental Journal**, May and June, 1907, Vol. XXIX, No. 3, contains: The Discovery of a Hittite Record Office, by A. H. Sayce. — The Crescent and the Cross, by G. Mc Kinlay. — Notes on the Australian Aborigines, by R. H. Mathews. — Belief concerning Baiamai. — The Three Sons of Noah and the Three Great Races, by S. D. Peet. — Oriental Department, edited by Ch. H. S. Davis. — Book Reviews. — etc., etc. (See p. 201).

**American Journal of Theology**, July, 1907, Vol. XI, No. 3, contains: The Motive of Modern Missionary Work, by H. Rashdall. — Recent Changes in Theology in the Protestant Episcopal Church; — Mysticism in the Early Church, by A. C. Mc Giffert. — Three Conceptions of God, by H. A. Youtz. — Acts versus Galatians: the Crux of Apostolic History, by B. W. Bacon. — Critical Notes. — Recent Theological Literature. — Books Reviewed — etc., etc. (See p. 201).

**Anthropos**, 1907, Vol. II, Part 3, contains: Les Thay, by P. A. Bourlet. — Primitive Völker und "Paradies"-Zustand, by P. J. Meier. — Los Indigenas de Fernando-Póo, by Armengo Coll. — The Zulu Kafirs of Natal, by Fr. Mayr. — Le totémisme aux îles Fiji, by P. J. de Marzan. — Les Chiites d'aujourd'hui, by Fr. Eugénien. — Grammatik des Kōgbörökō (Togo), by P. F. Wolf. — Traditions tonguiennes, by P. Reiter. — Grammaire du Kimombe, by P. A. de Clercq. — Contribution à l'étude des langues des indigènes aux îles Philippines, by G. A. Baer. — Ueber den gegenwärtigen Stand der Ethnographie in Brasilien, by P. Teschauer. — Miscellanea. — Bibliographie. — etc., etc. (See p. 201).

**Arya**, January, 1907, Vol. VI, No. 7, contains: Our Work as Teachers, by V. R. Pillai. — Eravallars of Cochin, by L. K. Anantakrishna Aiyar. — Happiness, by M. S. Elia Tamby. — Extracts. — etc., etc. (See p. 201).

**Arya**, February, 1907, Vol. VI, No. 8, contains: The Sannyasin, by V. R. Pillai. — Spiritual Growth, by K. Natesa Aiyar. — Agricultural Notes, by D. B. R. Ragoonath Row. — Malayars of Cochin, by L. K. Anantakrishna Aiyar. — The Social Condition of Women, by C. R. L. Kanth. — The Darsanas and their Philosophy, by P. P. Aiyar. — etc., etc. (See p. 201).

**Asiatic Quarterly Review**, July, 1907, Vol. XXIV, No. 47, contains: Imperial Preference, or Cobdenism, or Swadeshi — which Policy is Best for India? by Sir R. Lethbridge. — "The Representation" of India at the Imperial Conference, by A. Ward. — The Visit to India of the Amir Habi Bullah Khan, the Fourth Amir of Bārakzai Dynasty, by A. C. Yate. — Indian Pottery, by R. F. Chisholm. — The Khasis, by J. D. Anderson. — Islam in China, by E. H. Parker. — The 'Ahuna-Vairya and the Logos, by L. Mills. — General. — Proceedings of the East India Association. — Correspondence, Notes and News. — Reviews and Notices. — etc., etc. (See p. 201).

**Baptist Missionary Review**, May, 1907, Vol. XIII, No. 5, contains: Present-day Attitude of the Higher Hinduism towards Christianity, by J. Lazarus. — Denominational Unions, by D. Downie. — Leadership in Revivals, by J. R. Stillwell. — Editorial. — Mission News and Correspondence. — etc., etc. (See p. 201).

**Baptist Missionary Review**, June, 1907, Vol. XIII, No. 6, contains: The Present Attitude of Orthodox Hinduism, towards Christianity, by M. Phillips. — Native Christians and Amusements, by W. H. S. Hascall. — The Japan Conference of the World's Student Christian Federation, by G. S. Eddy. — Editorial. — Mission News and Correspondence. — etc., etc. (See p. 201):

46, GREAT RUSSELL STREET, LONDON, W. C. (opposite the British Museum).

**Biblical World**, June, 1907, Vol. XXIX, No. 6, contains: Frontispiece. — Editorial. — Jerusalem in Bible Times: VI, by L. Bayles Paton. — The Message of the Religion of Egypt, by J. H. Breasted. — A Forgotten Factor of Revelation, by W. W. Mc Lane. — A Religion for the Non-Mystical Mind: James 1: 22—27, by I. F. Wood. — Expository Studies in the Old Testament. VI, by K. Fullerton. — Current Opinion. — Work and Workers. — Book Reviews. — etc., etc. (See p. 201).

**Biblical World**, August, 1907, Vol. XXX, No. 2, contains: Frontispiece. — Editorial. — Jerusalem in Bible Times: VIII. Solomon's Wall, by L. Bayles Paton. — The Child-Mind and Child-Religion. II, by E. Diller Starbuck. — The Nature-Poetry of the Psalms, IV, by W. T. Allison. — How God gets the Law fulfilled: Rom. 8: 1—4, by F. L. Anderson. — Expository Studies in the Old Testament: VIII, by K. Fullerton. — Books for Old Testament Study, by J. M. Powis Smith. — etc., etc. (See p. 201).

**Brahmavadin**, May, 1907, Vol. XII, No. 5, contains: The Bhagavad Gita with Ramanuja's Commentary. — Swami Vivekananda in London, by E. Hammond. — Know Thyself, by P. P. Aiyar. — Vedanta and Christianity. — Extracts. — Correspondence. — Notes and Thoughts. — etc., etc. (See p. 201).

**Brahmavadin**, June, 1907, Vol. XII, No. 6, contains: The Bhagavad Gita with Ramanuja's Commentary. — Das System des Vedanta, by V. V. Ramanan. — The Grand Hymn of Bhishma to Krishna in Verse, by P. R. Subramanian. — Theory and Practice. — Correspondence. — Notes and Thoughts. — etc., etc. (See p. 201).

**Chinese Recorder**, May, 1907, Vol. XXXVIII, No. 5, contains: Chinese Benevolent Institutions in Theory and Practice, by T. J. Preston. — Paul the Roman Citizen, by J. E. Walker. — The Intellectual Life of the Missionary, by J. Menzies. — Educational Department. — Correspondence. — Our Book Table. — Missionary News. — etc., etc. (See p. 202).

**Chinese Recorder**, June, 1907, Vol. XXXVIII, No. 6, contains: Chinese Translation of Western Literature, by J. C. Garritt. — The Mighty Problem and the Grand Opportunities in China, by A. A. Fulton. — Mary Parter Gamewell—An Appreciation, by A. H. Tuttle. — Educational Department. — Correspondence. — Editorial Comment. — Missionary News. — etc., etc. (See p. 202).

**Chinese Recorder**, July, 1907, Vol. XXXVIII, No. 7, contains: The Lesser Unity, by G. A. Clayton. — The Religious Tract Society of London in China. — The Anti-Opium Movement on the Malay Peninsula, by W. E. Horley. — Instruction in the Prevention of Malaria in China, by M. Mackenzie. — Educational Department. — Correspondence. — Editorial Comment. — Missionary News. — etc., etc. (See p. 202).

**Comité de l'Asie française**, May, 1907, Vol. VII, No. 74, contains: Le Comité. — Le Traité franco-siamois, by R. C. — Un Accord franco-japonais, by R. C. — L'Agitation dans l'Inde, by C. M. — La Défense du Tonkin. — Asie fran-

caise. — Chine. — Japon. — Asie Russe. — Perse. — Bibliographie. — etc., etc. (See p. 202).

**Comité de l'Asie française**, June, 1907, Vol. VII, No. 75, contains: L'Accord franco-japonais, by R. C. — Les Annamites et l'instruction occidentale, by A. Salles. — Asie française. — Siam. — Chine. Japon. — Turquie. — Perse. — Bibliographie. — etc., etc. (See p. 202).

**Comité de l'Asie française**, July, 1907, Vol. VII, No. 76, contains: L'Abdication de l'empereur de Corée, by R. C. — Le Régime représentatif au Tonkin, by E. Payen. — Accords asiatiques. — Asie française. — Chine. — Japon. — Asie Russe. — Turquie. — Perse. — Laos Siamois. — Bibliographie. — etc., etc. (See p. 202).

**Crescent**, Vol. XXIX, No. 747, contains: The Revelation to Mohanmed. — Editorial Notes. — The Terrible Turk at Home. — etc., etc. (See p. 202).

**Crescent**, Vol. XXIX, No. 748, contains: The First Converts to Islam. — Editorial Notes. — etc., etc. (See p. 202).

**Crescent**, Vol. XXIX, No. 749, contains: The Sheikh on Islam and Polygamy. — Editorial Notes. — etc., etc. (See p. 202).

**Crescent**, Vol. XXIX, No. 750, contains: The Sheikh on Islam and Polygamy. — Editorial Notes. — Hamidieh Hospital for Children at Constantinople. — etc., etc. (See p. 202).

**Crescent**, Vol. XXIX, No. 751, contains: Capital v. Labour. — Christianity and the Abolition of the Slave Trade. — The Marriage Customs of Europe. — Editorial Notes. — The Future Battle Ground of Islam. — The Custody of Children. — etc., etc. (See p. 202).

**Crescent**, Vol. XXIX, No. 752, contains: How the Early Muslim Converts were Persecuted. — Editorial Notes. — The Custody of Children. — etc., etc. (See p. 202).

**Crescent**, Vol. XXIX, No. 753, contains: Our Book Table. — Editorial Notes. — A Turkish View of English Hypocrisy. — etc., etc. (See p. 202).

**Crescent**, Vol. XXX, No. 1, contains: Some Comparisons and Hopeful Signs. — The Benefits of European Civilisation in Morocco. — The Cross and the Crescent. — British Rule in Egypt. — Editorial Notes. — Modern Education. — etc., etc. (See p. 202).

**Epigraphia Indica**, January, 1907, Vol. IX, Part 1, contains: Two Grants of the Time of Mahendrapala, by F. Kielhorn. — Alupa Inscriptions at Udiyavara, by E. Hultzsch. — Two Grants of Indraraja III, by D. R. Bhandarkar. — Ragholi Plates of Jayavardhana II, by Hira Lal. — Maliyapundi Grant of Anmaraja II, by E. Hultzsch. — etc., etc. (See p. 202).

**Geographical Journal**, June, 1907, Vol. XXIX, No. 6, contains: A Journey across Asia from Leh to Peking, by C. D. Bruce. — Some Notes on Dar

Homr, by Watkiss Lloyd. — The Rainfall of the British East Africa Protectorate, by G. B. Williams. — Reviews. — etc., etc. (See p. 202).

**Geographical Journal**, July, 1907, Vol. XXX, No. 1, contains: Dr. Stein's Expedition in Central Asia. — Map of the Anglo-German Boundary from the Victoria Nyanza to Kilimanjaro. — Reviews. etc., etc. (See p. 202).

**Geographical Journal**, August, 1907, Vol. XXX, No. 2, contains: From the Niger, by Lake Chad, to the Nile, by Boyd Alexander. — A Journey from Yün-nan to Assam, by E. C. Young. — The Heart of the Southern Alps, New Zealand, by J. Mackintosh Bell. — Reviews. — etc., etc. (See p. 202).

**Hindustan Review**, June, 1907, Vol. XV, No. 94, contains: Religion and Patriotism in India, by Mrs. A. Besant. — Last Words on "Indian Nationality", by C. F. Andrews. — The Swadeshi Movement, by K. Ch. Kanjilal. — Studies in Bengalee Literature, II, by S. Mukerjee. — The Sankhya Doctrine of Evolution, by K. Lal Haldar. — Our Primary School-Masters, by C. Rajagopalachari. — Thoughts on Current Events, by Ch. Mukerjee. — The Book of the Month: Mr. Keene's History of India. — Reviews and Notices. — Last Month. — etc., etc. (See p. 202).

**Indian Antiquary**, January, 1907, Vol. XXXVI, Part 451, contains: The Khokhars and the Gakkhars in Punjab History, by H. A. Rose. — Ahmad Shah, Abdali, and the Indian Wazir, 'Imad-ul-Mulk (1756—57), contributed by W. Irvine. — The Chuhras, by J. W. Youngson. — Miscellanea. — etc., etc. (See p. 202).

**Indian Antiquary**, May, 1907, Vol. XXXVI, Part 455, contains: The Inscription on the Piprahwa Vase, by A. Barth. — The Travels of Richard Bell (and John Campbell) in the East Indies, Persia, and Palestine, 1654—1670, by Sir R. C. Temple. — The Chuhras, by J. W. Youngson. — Archaeology in Western Tibet-Supplement, by A. H. Francke. — etc., etc. (See p. 202).

**Indian Forester**, April, 1907, Vol. XXXIII, No. 4, contains: Forestry Tuition in Schools and Universities. — Lecanium Capreae Linni, as a Pest to Almond Trees in Baluchistan, by E. P. Stebbing. — The Reproduction of Sal from Seed, by W. A. Lovegrove. — Note on Sal Reproduction, by E. M. Coventry. — Notes on Experimental Plantation of Hardwickia Binata, Melia Azadirachta and Albizzia Lebbek which were commenced in the Rains of 1905, by L. S. Osmaston. — Correspondence. — Reviews and Translations. — Extracts from Official Papers. — Miscellanea. — etc., etc. (See p. 202).

**Indian Forester**, May, 1907, Vol. XXXIII, No. 5, contains: Indian Forest Records and Memoirs. — Icerya Aegyptiaca, Dongl. on Teak in Burma, by E. P. Stebbing. — A Permanent Method of Treating Selection Forests without Calculating the Possibility, by A. H. Hobart-Hampden. — Note on the Natural Regeneration of Anogeissus Latifolia, by R. S. Pearson. — Timber Transport on the Bombay Side, by V. A. Coelho. — Correspondence. — Reviews and Translations. — Shikar, Travel Natural History. — Miscellanea — etc., etc. (See p. 202).

**Indian Forester**, June, 1907, Vol. XXXIII, No. 6, contains: The System of Agriculture combined with Forestry in the Deccan of the Bombay Presidency, by L. S. Osmaston. — The Struggle for Existence, by Taw Tha. — Report on Tapping of *Ficus Elastica* at Mukkie in Kanoth Range, North Malabar District, by P. M. Lushington. — Correspondence. — Reviews and Translations. — etc., etc. (See p. 202).

**Indian Magazine**, June, 1907, No. 438, contains: From the Editor's Study. — National Indian Association. — The Burst of the South-West Monsoon, by Sir G. Birdwood. — Personal Intelligence. — etc., etc. (See p. 202).

**Indian Magazine**, July, 1907, No. 439, contains: Editorial Notes. — A Sunset on Matheran, by Sir G. Birdwood. — English Rule and Hindu Zenanas, by J. Kennedy. — Goverdhanram Tripathi: Author, Philosopher, and Leader of Men, by P. C. Tarapore. — State Education in England and in India, by T. G. Ritchie. — Indian Intelligence. — etc., etc. (See p. 202).

**Indian Magazine**, August, 1907, No. 440, contains: Editorial Notes. — The Character of Akbar, by H. Beveridge. — The Sama-Lila, by Parmanad. — An Affiliation with the National Indian Association. — Concerning Books. — National Indian Association "at Home". — Correspondence. — etc., etc. (See p. 202).

**Indian Review**, May, 1907, Vol. VIII, No. 5, contains: The Panic in the Punjab, by the Editor. — The Drink Revenue in India, by "An Indian Publicist." — The Indian Educational System, by N. D. Daru. — Swami Vivekananda. — Morocco, by S. Z. Ali. — Ranade and Indian Economics, by M. Gopalaswami. — The Brahmins and the Lingayats, by T. V. Subrahmanyam. — Among the Dacoits, by Monte Costra. — Current Events, by Rajduari. — The World of Books. — Questions of Importance. — etc., etc. (See p. 202).

**Indian Review**, June, 1907, Vol. VIII, No. 6, contains: Politics in Bengal and elsewhere, by N. Ch. Sen Gupta. — The Industrial Idea in Education, by M. Gupta. — The Scotch Hydropathics, by D. S. Ramachandra Rao. — Was Rana Polygamous? by G. J. Agashe. — Current Events. — The World of Books. — Questions of Importance. — etc., etc. (See p. 202).

**Indian Review**, July, Vol. VIII, No. 7, contains: Will India Help?, by H. S. L. Polak. — Mr. Morley: His Principles and Politics, by the Editor. — India and Imperial Preference, by N. H. Setalvad. — Agricultural Organisation in India, by N. K. Pillai. — Manual Training in our Schools, by M. Gupta. — Current Events. — Topics from Periodicals. — etc., etc. (See p. 202).

**Indian Thought**, April, 1907, Vol. I, No. 2, contains: *Khaṇḍnakhaṇḍakhāḍya* (English Translation). — *Vivaraṇapramēyasangraha*. — Indian Astronomy: A Historical Survey. — Reviews. — etc., etc. (See p. 202).

**Indian World**, July, 1907, Vol. VI, No. 28, contains: Personal Liberty in British India, by Crois Romanus Sum. — The Siege of Cawnpore, by G. L. D. — The Present Crisis and our Duty, by R. Maulik. — India's Foreign Trade

in 1906—7. — Indian Politics Fifty Years Ago. — The Last Indian Budget in Parliament. — Notes and News. — Reviews and Notices. — Leading Articles in the Reviews. — etc., etc. (See p. 202).

**Journal of the African Society**, July, 1907, Vol. VI, No. 24, contains: The Origin of the Bantu, by Sir H. Johnston. — Ten Years' Progress in West Africa, by F. Shelford. — Customs of the Natives of Sena, by M. M. Lopes. — Sokoto History, by Major Burdon. — Tonga Religious Beliefs, by A. G. Mac Alpine. — The Mozambique Company's Territory II, by G. Vasse. — Bibliography of Bantu Languages, by B. Struck. — Soul, Spirit, Faté, by A. Jehle. — Editorial Notes. — Books Reviewed. — etc., etc. (See p. 202).

**Journal of the Anthropological Society of Bombay**, Vol. VII, No. 8: contains: Note on the Bombay Kolis, by S. M. Edwardes. — Note on the Kolis of Bassein, by S. J. Jamshedji Modi. — Arboriculture and Horticulture in Ancient and Mediaeval India, by S. Ch. Mitra. — A Theoretical History of the Goddess Yellamma, by R. B. R. C. Artal. — The Origin of the Institutions of Monogamy and Primogeniture, Property and Contracts and the Practices of Levirate and Divination and their Influence on Human Civilization and Progress, by R. K. Dadachanji. — Anthropological Scraps. — etc., etc. (See p. 202).

**Journal of the Moslem Institute**, April to June, 1907, Vol. II, No. 4, contains: Arabic Philosophy, by M. A. Latif. — Hosaini Calan, by A. P. M. A. A. — The Cause of Backwardness of the Muhammadans of Bengal in Education, by M. A. Wati. — Mahomedan Mass Education in Bengal, by M. S. A. Latif. — The Study of Social Sciences, by S. Ch. Sen. — Rigveda. VIII, 14, by C. Russell. — Memoirs of 'Abd-ul-quádir Khan, Sábit Jang, 1782—1825, by Wm. Irvine. — Arabian Military Statistics, by M. M. H. Hosain. — Review. — etc., etc. (See p. 203).

**Journal of the Royal Asiatic Society of Great Britain and Ireland**, July, 1907, contains: The Inscription on the Sôhgaurā Plate, by J. F. Fleet. — Further Notes on the Literature of the Hurúfis and their Connection with the Bektáshí Order of Dervishes, by E. G. Browne. — The Pahlavi Texts of Yasnas LXVI (Sp. LXV) and LXVIII (Sp. LXVII), for the first Time critically translated by L. Mills. — Sultan Khusran, by H. Beveridge. — The Marriage of Cousins in India, by W. H. T. Rivers. — Miscellaneous Communications. — Notices of Books. — Notes of the Quarter. — etc., etc. (See p. 203).

**Madras Christian College Magazine**, May, 1907, Vol. VI, No. 11, contains: Christ, the Fulfiller, by J. Mackenzie. — The Quarter-Centenary of the University of Aberdeen, by W. Meston. — The Panans of Cochin, by L. K. A. Krishna Iyer. — Thillai Govindan's Miscellany: V. — Religious Reform, edited Notes of the Month. — Literary Notices and Notes. — Recent Periodical Literature. — etc., etc. (See p. 203).

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**Maha-Bodhi Journal**, June, 1907, Vol. XV, No. 6, contains: The Dissemination of the Buddha Dharma. — Sayings of the Omniscient Buddha. — The Points of Contact between Schopenhauer's Philosophy and Buddhism. — The Wesak Celebration in Calcutta. — Notes and News. — etc., etc. (See p. 203).

**Man**, June, 1907, Vol. VII, No. 6, contains: Note on the Southern Ba-Mbala, by E. Torday and T. A. Joyce. — Note on a Stone Implement from the Embabaa Valley, South Africa, by J. P. Johnson. — The Case for Eoliths Restated, by H. G. O. Kendall. — Conceptional Totemism and Exogamy, by A. Lang. — Reviews. — etc, etc. (See p. 203).

**Modern Review**, June, 1907, Vol. I, No. 6, contains: Home Rule for India, by J. P. Hopps. — Conditions Favourable to Social Purity, by S. N. Sastri. — The Native Indian Army. — Sanskrit Scholarship in the West. — The Genesis of the Present Unrest, by R. Gutra. — Contemporary India and America on the Eve of the Revolution. — "Swaraj" or Self-Rule in Oriental Countries. — Life of Shivaji, by J. Sarkar. — The Study of Natural Science in the Indian Universities, by K. R. Kirtikar. — L'Inde Contemporaine, by Surendranath Deva. — Notes. — Reviews of Books. — etc., etc. (See p. 203).

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**Prabuddha Bharata**, May, 1907, Vol. XII, No. 130, contains: Sri Ramakrishna's Teachings. — *Atma-Jnana*, VII. — Occasional Notes. — The Master as I Saw Him, XIII, by Sister Nivedita. — Swami Abhedananda's Address on Vedānta Philosophy. — News and Miscellanies. — *Srimad-Bhagavad-Gita*, by Swami Swarupananda. — etc., etc. (See p. 204).

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**Review of Religions**, June, 1907, Vol. VI, No. 6, contains: The Purity of the Text of the Holy Quran. — The True Nature of Divine Revelation. — Muhammadans and Jihad. (See p. 204).

**Review of Religions**, July, 1907, Vol. VI, No. 7, contains: The Purity of the Text of the Holy Quran. — The Plague and Prophecy. (See p. 204).

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# LUZAC'S ORIENTAL LIST

AND

## BOOK REVIEW.

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## I.

## REVIEWS, NOTES AND NEWS.

All Sanskritists who are interested in the problems of the Vedas and Vedic literature will hail with rapture the appearance of the long promised and eagerly awaited work of Professor **Maurice Bloomfield** which has at last been issued as volume 10 of the **Harvard Oriental Series** under the title "**A Vedic Concordance**, being an alphabetic index to every line of every stanza of the published Vedic literature and to the liturgical formulas thereof, that is, an index to the Vedic mantras, together with an account of their variations in the different Vedic books." The length of this title is in due proportion to the bulk of the book, which is a finely printed royal folio containing about 100,000 entries. Its claim to comprehensiveness is fully justified. In its vast compass are included the opening words of every verse and every prose formula contained in the *Samhitās* of the Vedas, in the *Brāhmaṇas*, the *Āraṇyakas*, the older *Upanishads*, and the *Gṛhya* and *Śrauta Sūtras*, as well as the whole of those contained in the *Kāthaka-Samhitā*, the *Mānava-śrauta-sūtra*, and the *Jaiminiya-brāhmaṇa* which are now being edited by Professors von Schroeder, Knauer, and Oertel respectively; and it comprises also such passages as bear a typically Vedic stamp in the later *Upanishads*, the metrical *Dharma-śāstras*, the *Smṛtis*, etc. To a certain number of Vedic books published in Southern India Professor Bloomfield does not appear to have had access, and thus the peculiarities of the Southern recensions do not find full recognition; but his work is so vast and so well arranged that this omission appears quite negligible. The uses of this concordance are clearly pointed out by Mr. Bloomfield himself. Not only is it a key enabling the student immediately to trace the sources of any given Vedic verse or formula, and hence to identify almost any Vedic text, but it also throws a valuable light upon the significance of such verses and formulae in their application to ritual by specifying the places where they are cited in liturgical books; and it is becoming increasingly evident that the interpretation of the original *Samhitās* cannot afford to disregard the liturgical application of the Vedic mantras. Secondly, it gives priceless help to scholars who are editing Vedic texts; and, last but not least, the prose formulae which it includes probably represent the most archaic prose existing in Sanskrit, and hence in any Indo-germanic literature. But even those are by no means all the purposes which this great work will serve. Time alone will enable students to realise its value, and to do justice to the magnificent zeal and the painstaking accuracy of Mr. Bloomfield in building up this monument to the honour of the American school of Oriental studies. (See p. 252).

In **A Study of the Indian Philosophy**, Professor **Shantaram Anant Desai** discusses a number of the most important problems in Hindu thought. In

chapters 1 and 2 he examines the philosophical doctrines of the Bhagavad-gītā touching the nature of the Deity and the soul, their relation, the cause of the soul's bondage in the body and the means to its release by attainment of the condition of the 'sthita-prajña' or 'guṇātīta'. In chapter 3 he treats of the religious teaching of the Gītā, which he regards as enjoining the renunciation of all works except those which are necessary as social duties, and commanding the performance of the latter (1) entirely without desire of benefit and (2) solely for the sake of God, to whom they are to be consecrated, the mind thence rising to (3) a fuller knowledge of the real nature of God gained by special intuition; this attitude culminates in (4) the 'Karma-yoga-bhakti' whence the devotee rises to (5) the 'abhyāsa-yoga' or intellectual comprehension described in book 6 of the Gītā, and thence finally to the Supreme Bhakti or state of the 'sthita-prajña' in which there is a continuous realisation of the thinker's own self and ultimately union with the Supreme. The further chapters discuss the attitude of the author of the Gītā towards social progress, his relations to the Vedānta, the fundamental postulates of the latter as expounded by Sankara, and his position with regard to the Yoga and Pūrva-mīmāṃsā. Mr. Desai, among other conclusions, maintains that in essentials the author of the Gītā is in harmony with the Vedānta. This view, implying the preexistence of the classical Vedantic system, will perhaps evoke some dissent; but be this as it may, Mr. Desai reasons with much acuteness, and his book well deserves the study of all who are interested in these weighty problems. (See p. 210).

In his **Short History of Indian Literature**, to which Professor Rhys Davids contributes an introduction, Mr. E. Horowitz addresses himself "to the general reader who knows little or nothing of Eastern thought." Beginning with the Aryan migration, the condition of the Aryas in the Panjab, and the Vedas, he proceeds to set forth the themes and origins of the two great epics, the Mahābhārata and Rāmāyana, and then treats in order of the Brāhmanas and Upanishads, the Sūtra literature, Vedānta, Buddhism, the code of Manu, the later developments of Buddhism, the Huns and the rise of Ujjain, the Purānas and Tantras, the legends and festivals of Hinduism, poetry, history, fiction, fables, proverbs, and the languages and nationalities of India, other branches of literature being reserved for discussion in a future volume. The work being strictly popular in character, criticism from the standpoint of the professional orientalist is unnecessary. Mr. Horowitz writes with a fervid enthusiasm for his theme; he has praise even for the dreary drivel of the Purānas, and hardly a word of blame even for the unspeakable Tantras, which he apparently considers to be redeemed by the religious genius of the late Rāmakṛishṇa Paramahansa. We sincerely hope that the warm interest that Mr. Horowitz feels for the subject will be contagious, and that the general public may be induced by his book to give more attention to the great literature of India. (See p. 239).

Students of the classical literature of Ceylon will welcome the new edition by Mudaliyār W. F. Gunawardhana of the famous Guttīla-Kāvya which has

just been published at Colombo, under the title "**The Guttīla Kāvya Varṇanā**, being a commentary on the Guttīla Kāvya with a new redaction of the text and a paraphrase." The Guttīla-Kāvya is a poetical adaptation of the story of the Buddha's incarnation narrated in the Guttīla-jātaka (no. 243 in Fausboell's edition), and is attributed to one **Vāṭṭāvē Thera**, so called from the name of his village, Vāṭṭāva. The author is traditionally said to have been a pupil of the great Totagamuvē Rāhula, and as he addresses in verse 11 Jayapāla as minister of Parākrama Bāhu, he evidently belongs to the middle of the fifteenth century. Mudaliyar Gunawardhana has produced a very useful edition of this charming poem. He gives for every verse firstly the text, then a word-for-word interpretation, and then literary and grammatical annotations, prefixing to the book a good essay on the author and his age, and on the general history of poetical literature in Ceylon. (See p. 261).

In the number for July-December 1906 of the **Bulletin de l'École Française d'Extrême-Orient** (Tome 6, nos. 3—4) we have to record six articles. The first of these is the first of a series of **Notes sur l'Asie Centrale** by Mr. **P. Pelliot**, who is now on an archaeological mission to Khotan, and begins his contributions by reporting details of the so-called "Three Grottoes" and the ruins of Tegurman north of Kashgar, both relics of the Buddhist era. **M. Bonifacy** gives an **Étude sur les coutumes et la langue des La-ti**, a small tribe of the canton of Tu-long in Annam, which both in its speech and its customs seems to hold a place apart from its neighbours. **M. E. M. Durand** contributes the fifth of his **Notes sur les Chams**, describing the cult of the **Déesse des Étudiants**, and giving a text, with translation, of one of the ballads addressed to this goddess. **M. H. Parmentier** writes some **Nouvelles Notes sur le sanctuaire de Po-nagar à Nhatrang**, an important monument of Cham religious architecture. In **Les Anglais à Macao en 1802 et en 1808**, **M. C. B. Maybon** gives translations of a number of extracts from Chinese documents shewing how the British attempts to take possession of Macao were foiled by the spirited resistance of its Chinese suzerains. **M. Dauffès** gives some **Notes Ethnographiques sur les Kos**, a tribe of Himalayan origin apparently closely related to the Tibetans. **M. E. Huber** contributes the eighth of his **Études de littérature bouddhique**, discussing this time **La destruction de Roruka**, a legend which appears both in the Divyāvadāna and in Hiuan-tsang (who styles the town Ho-lao-lo-kia), and is echoed in the Sūrya-garbha-sūtra. He suggests that the legend is based upon a local tradition of Turkestan; but this conclusion appears somewhat doubtful to us in view of Indian legends such as that of the ruin of Dvāravatī. In addition to these essays, the Bulletin contains as usual copious and excellent **Notes et Mélanges** and a **Bibliographie**. (See p. 254).

**Le Philosophie Mei-ti et l'idée de la solidarité.** Little by little we are unearthing the treasures which lie hidden in the vast mines of Chinese literature. The other day our attention was claimed by the first translation of the brilliant sceptic Wang Ch'ung; now it is the even more celebrated philosopher Mo Ti who is introduced to us, in French garb, by **Mme. David**

and a Chinese collaborator. Their book runs to nearly 200 pages, and consists very largely of quotations from the original, so that, although a full translation is not attempted, the reader will carry away enough to enable him to form a very accurate idea of Mo Ti's teaching. The dates of his birth and death are not precisely known, but it is certain that he lived between the time of Confucius, who died in 479 B. C., and that of Mencius, the most uncompromising opponent of his theories, who was born a century later. The Taoist philosopher Chuang Tzu, a later contemporary of Mencius, also makes several disparaging allusions to his school. It is strange, on investigation of this ancient literature of feudal China, how much there is that anticipates the later developments of Western thought. In Mo Tzu's writings we discover a complete and coherent system of what we may call benevolent utilitarianism. The doctrine of universal love is preached by him with the same earnest conviction as was shown by Socrates and Christ; only the Chinese thinker bases it on grounds neither moral nor religious, but purely utilitarian. He has no difficulty in showing that if the grand principle of universal love was adopted in human society, all the evils prevalent in his time would tend to disappear, since they all arose from the pernicious habit of making distinctions between man and man, which leads to hatred and a wish to injure a certain number of one's fellow-creatures. On the other hand, all that is most advantageous for a nation would likewise soon follow from the general recognition of his principle. He is evidently conscious, however, of the weak point in his armour, for he returns again and again to the task of answering the objections of those who would dispute, not the abstract utility, but the practicability of his scheme. His great argument is that no man, however much he may condemn universal love, will be found to act consistently with his own professions. A soldier going into battle, he points out, will always prefer to entrust his wife and family to an adherent of the altruistic creed than to an avowed egoist, thus tacitly conceding the truth of Mo Ti's doctrine. He also ingeniously refutes the favourite charge of the ultra-Confucianists, that universal love is injurious to filial piety. We have not space to enter into other details of Mo Tzu's system, beyond remarking that it is not very correctly described as "*socialisme chinois*". He does not dream of interfering with the prerogatives of the ruling class, nor does he betray any desire to level distinctions of rank, but merely contents himself with the curt economic aphorism: "*On voudrait en vain que le pays soit exempt de troubles alors que des riches vivent dans le luxe, tandis que des pauvres souffrent du froid et de la faim : cela n'est pas possible.*" (See p. 261).

**China and the Gospel. 1907.** Under this title the China Island Mission issues its yearly summary of progress and detailed reports from fifteen provinces. As the editor points out, a hundred years ago China had not a single Protestant missionary within her borders, whereas to-day there are more than 3800 of them, actively assisted by 10,000 Chinese helpers, and about 400,000 converts or adherents. This is a legitimate subject for rejoicing among the sturdy workers in the mission field, and yet it is startling to realise the

lapse of time necessary, even at the present encouraging rate of progress, for the complete Christianisation of China. For the last two years, the annual circulation of Bibles has exceeded two and a half millions, and yet the figures show that if all the Scriptures issued in China from the beginning were still in use, less than one person in every thousand would be the glad possessor of a complete Bible. Facts like these bring home the vastness of China and her population better than many a lesson in geography. The present volume will doubtless open the eyes of many in this respect, and that is the first preliminary to opening the pocket as well. It is provided with a coloured map and several interesting illustrations from photographs.

**A Modern Pentecost** is a little illustrated brochure dealing with the marvellously rapid spread of the Christian Gospel among the Miao-tzu, the interesting aboriginal race which occupies parts of the provinces of Kueichou and Yunnan in south-west China. Very little is known of their history, but they may be said to bear a relation to the Chinese similar to that in which the Celts stood, many years ago, to the Anglo-Saxons in Great Britain. Judging from the results chronicled in these pages, the China Inland Mission, which issues the pamphlet, has certainly reason to congratulate itself on having so bravely taken up the work of evangelising these tribes.

**Chinese Simplified.** The slim and attractive little volume before us is a short practical grammar of the Chinese language by Mr. E. G. Terry, who appears to have compiled it in the first instance for use on the Rand in South Africa. It may be permissible to doubt the utility or even the feasibility of rigidly applying our European grammatical forms to a language so totally distinct in all its features as Chinese. But in a handbook like the present, where the native script is romanised, and only instruction in the colloquial is contemplated, it is hard to see what better method could be employed. In any case, the author is evidently well qualified for his task, and has executed it with unusual accuracy and care. There is none of the scamping too often observable in works of this class. Besides the lessons proper, there are a number of well-chosen exercises, and two complete vocabularies, English and Chinese. The book can be unhesitatingly recommended to those who wish to set their foot on the first rung of the long ladder of sinology. (See p. 146).

**The Japanese Nation in Evolution**, by W. E. Griffis, is the latest word on the historical development of the wonderful race which, ancient as it is, seems to us but as of yesterday. The author is American, that is to say, of the nation to which is due the credit of having roused Japan from the seclusion of centuries, and started her on the glorious path which she is treading to-day. He writes with unquestionable authority, in that he was one of the very first educators called to Japan, and, as he himself tells us, the only one who viewed the passing of the feudal system from the interior of a Daimio's castle. His book of 400 octavo pages does not of course profess to be a detailed history of Japan from the beginning. It is rather an historical survey in which special stress is laid on the deep-lying

causes, ethnological and other, the study of which is essential for the right understanding of the tangled scheme of Japanese annals. Much light is thrown on the composite nature of Japanese descent. "Race is the key to history" is an aphorism so profound, that Mr. Griffis has done well in making it the motto of his book. He completely disposes of the vulgar error which will have it that the Japanese are Mongolians. Their national characteristics differentiate them so markedly from their neighbours the Chinese, that the Malay element would seem to predominate, though doubtless the strain of Aryan blood emanating from the basic stock, the aboriginal Ainus, accounts for much that is "un-Oriental" (in the commonly accepted sense of that misused term) in their habits and modes of thought. Theirs is the type of mind, however, that assimilates and adapts more readily than it originates. As Mr. Griffis very truly remarks, "one who overcredits the Japanese with originality had better not study Chinese history or literature. If he does, he will find words, phrases, ideas, inventions and institutions which the islanders have imported and copied, often claiming them as indigenous and original". One must not conclude that the author holds them in low esteem. On the contrary, every page reveals him as their ardent admirer and a firm believer in the greatness of the future awaiting them. At a moment when the unhappy racial dispute between Japan and the United States is growing more acute, a sympathetic book like this by a citizen of the great Republic will pour balm into the sore. We feel how unnatural it would be if two such nations went to war. (See p. 239).

**Japanese Self-taught**, edited by W. J. S. Shand, is a well printed and attractive little manual intended for those who wish to pick up the spoken language rapidly and without entering upon a systematic study of grammar. It consists for the most part of a number of vocabularies classified according to subject (such as Food and Drink, House and Furniture, Religion, Trade and Commerce, etc.), followed by simple sentences arranged on the same plan. The pronunciation of the Japanese words is added throughout. We have evidently left behind us the days of Dr. Ahn and his insistent queries as to the whereabouts of the cat of the gardener's aunt and so forth, for we find no single sentence here which is not likely to prove really useful. (See p. 188.)

**A Chinese Saint** is a touching record in 16 pages of the conversion, personal influence and recent death of Mr. Siao Chih-Shan, evangelist at Mei-hien-hu, an out-station of the China Inland Mission in Hunan. His religious yearnings had driven him to become a Taoist priest, but he was repelled by the avarice and sensuality of his fellow-monks and eagerly grasped at the Christian faith, which came to him through a mutilated New Testament from a paper-collector's basket.

**The Sculptures and Inscription of Darius the Great on the rock of Behistun in Persia**, by L. W. King M. A., F. S. A. and R. C. Thompson M. A. The inscription of Darius at Behistun is to Semitic scholars what the Rosetta stone is to Egyptologists. It is from this inscription cut high upon the precipitous face of the mountain that that intrepid soldier and scholar the

late Sir Henry Rawlinson succeeded in finding the clue to the hitherto undeciphered "wedge" writing on which has been founded the great modern science of Assyriology. But it is not only to Semitic scholars that this inscription is of such enormous interest. All who occupy themselves with the study of early Aryan dialects, especially old Persian and Zend, look to the Persian columns on the rock of Behistun for their earliest examples of etymology and of the structure of the Aryan tongues. It is now fifty years since Rawlinson first published the results of his labours in the *Journal of the Royal Asiatic Society* and it has long been desirable that a new text of Darius's inscription should be prepared in order that the lacunae and doubtful passages, unavoidable in the imperfect state of the science at the time of the first publication, might be accurately and definitely settled in the light of recent knowledge. This could, of course, only be done by a fresh examination and collation of the text by experts. The difficulties in the way have been almost insuperable, for not only is the rock of Behistun far away from the beaten track of civilization, but when it is reached the inscription is almost inaccessible owing to its situation high up on the face of a precipice. Therefore the world of scholars owes a considerable debt of gratitude to the Trustees of the British Museum, who equipped the expedition, and to the authors of the present work, Messrs King and Thompson, who have so ably carried out the difficult task and produced such a scholarly volume. Mr. King, who had been in charge of the English excavations at Kuyunjik, left Mosul on April 19th 1904 with Mr. Thompson, who had been sent out from England to assist him, and reached Behistun on May 6th. The work of copying the inscription was carried out by letting down cradles suspended by ropes from crowbars driven into the rock some 200 ft. above the inscription, the cradles being raised or lowered as became necessary. The authors reached the cradles from 200 feet below, by hauling themselves up by ropes. In this way the whole inscription, the Babylonian, Susian and Persian texts, were carefully copied and collated. The result of this difficult task is contained in the present volume. The texts are given in full with a transliteration and English translation. Many of the gaps have been filled up and many mistakes of the old edition rectified. Where the text is doubtful it has sometimes been possible to restore from one of the other languages of the inscription, and it is needless to add that all such emendations are carefully discussed in critical notes. The first part of the book is occupied by a long introduction giving an account of the sculptures on the rock, and of the early and mediaeval travellers who mention it, and discussing the inscription from both the historical and the linguistic sides. The inscription is probably the longest rock inscription in the world and the work of copying and collating was performed in the short period of three weeks. A detailed account is also given of the appearance and measurements of the sculptured group above the inscription the value of which is considerably enhanced by excellent photographs. For the first time we are able to see accurately the portraits of Darius and the conquered pretenders, their ornaments and weapons, and method of dressing the hair, while another photograph



gives a detailed picture of the god Auramazda surrounded by his emblem of flame and lightning. There is also a list of proper names as they occur in the three languages and a complete index. The volume is a credit to the physical endurance and to the scholarship of the authors, while at the same time it will prove of the greatest importance to scholars of Semitic and early Aryan tongues alike. (See p. 34).

We have received the second part of Mr. Clarence Fisher's valuable monograph on **Excavations at Nippur**, carried out by the Babylonian Expedition of the University of Pennsylvania during the years 1889, 1890, 1893-6, and 1899-1900. When reviewing Part I of this publication in our List, we noted the fact that it supplied a need that had long been felt by all those interested in Babylonian archaeology and history. While the publication of the inscriptions discovered by the expedition was being carried out — though indeed somewhat slowly — as an official publication by the University of Pennsylvania, no attempt had been made to lay before the reading public the results of the expedition from the archaeological and architectural sides. Mr. Fisher's publication bids fair to remedy this defect, and we therefore welcome the appearance of the second part of the work which contains a fresh instalment of the printed text and of the photographic plates. The latter are of the greatest possible interest; in particular we may note plate 8A, showing the fortress walls, plate 23 c, showing the construction of the ziggurat or temple-tower, and plate 12 B, showing the wall of the fortress above the pavement of Ur-Ninib. Mr. Fisher continues his description of the kilns discovered, and treats of the walls between mounds VII and XII and the South Wall of Mound X. As before he illustrates his text with careful drawings and plans. We venture to suggest one slight improvement. As the plates are being published out of order it would be a great help to readers to have a list of those issued with each part, printed or pasted on the paper cover, as in de Sarzec's "*Découvertes en Chaldée*".

Those of our readers who may be thinking of visiting Egypt this winter will be glad to hear that the new edition of **Murray's Handbook for Egypt and the Sudan** has just been published. This edition has been entrusted to Mr. H. R. Hall, M. A., F. R. G. S., who has not only revised it and brought it up to date, but has also largely re-written it, and has added many new and valuable sections to the work. Thus the old division of the Handbook into two parts has been abolished, the sections on the Delta and Fayyûm routes have been rearranged and recast, that on Cairo has been considerably augmented, while the descriptions of Thebes and the Oases have been entirely re-written. The enlarged scope of the guide in its present form may be estimated from the fact that a section has been specially prepared upon the Anglo-Egyptian Sudan; this carries the traveller from Wâdi Halfa (the terminus of the older editions) to the frontiers of Abyssinia and to the Uganda Railway and Mombasa. Mr. Hall has carried out his work in a most able and exhaustive fashion, and it is pleasing to note in his preface his generous acknowledgment of the assistance he has received from numerous scholars

and officials, who have placed at his service their knowledge upon special subjects. In the space at our disposal we cannot do more than refer briefly to a few of the more novel points which we have noted in turning over the six hundred closely printed pages of which the Handbook now consists. In the Introduction special mention should be made of the chapters on the Hieroglyphs, ancient Egyptian Religion, and Egyptian Archaeology and Art. In the first of these the reader is now furnished with a concise and accurate description of the Egyptian method of writing, with lists of signs etc., by the help of which he should have little difficulty in making out the cartouches upon the numerous monuments he will examine in the course of his travels. In the very full list of royal cartouches, which is also included in this section, we notice two novelties introduced by Mr. Hall. The royal names of the first three dynasties are here classified under the headings "Legendary" and "Historical": in one column are printed the names of historical kings known from the early monuments, while opposite there are the forms the names have assumed in the later dynastic lists and inscriptions. The second novelty consists of the translations here given of the extremely long cartouches of the Ptolemies, in which we have Egyptian renderings of the Greek names, side by side with purely Egyptian titles. The maps throughout the volume have been carefully revised and many new ones have been added, while in a pocket at the end of the volume is a supplement, in which Mr. Hall supplies the reader with a concise description of modern Arabic as spoken in Egypt and a vocabulary of words and phrases in transliteration. In fact the book contains between its two covers all that the traveller in Egypt will need to enable him to make the best use of his time and to dispense with the unreliable and costly assistance of the native dragoman.

In the year 1888, while Dr. Wallis Budge was in Mosul, he saw a Syriac MS. of considerable interest, which was in the possession of the Vicar of the Chaldean Patriarch in that city. It was a thick oblong quarto volume containing the "Lives of the Holy Men" by Palladius and St. Jerome, the importance of which Dr. Budge at once recognized through his knowledge of the Syriac MSS. of the "Paradise" of Palladius in the British Museum. The MS. dated from the thirteenth or fourteenth century, and was fuller and far longer than any known copy of the work; but, as it was Church property, it was impossible to buy the volume, so that Dr. Budge had to be content with having a careful copy made of it. Subsequent study of the text revealed the fact that, in addition to the copy of the "Paradise", the book contained a collection of works which were of the highest importance for the history of the rise and growth of Christian monasticism in Egypt. In 1898 Dr. Budge published a full description of the MS., with extracts, in his "Book of Governors", and some five years later Dom Cuthbert Butler discussed the critical value of this copy of the Syriac Version in the prolegomena to his edition of the Greek text of the "Paradise". In view of the importance of the MS. Dr. Budge prepared an edition of the Syriac text of the five separate works it contains, which, together with English translations

were printed some three years ago for private circulation only. But everything connected with Egypt is now the subject of widespread interest, and the number of those engaged in studying the history of the Christian monastic movement in Egypt has consequently largely increased. It was a happy thought therefore to produce a popular edition of Dr. Budge's translation of the work, and both author and publishers are to be congratulated on the result. We are glad to be able to inform our readers that the book has now appeared, in two neatly bound and beautifully printed quarto volumes, entitled **The Paradise or Garden of the Holy Fathers... now translated out of the Syriac by E. A. Wallis Budge, M. A., Litt. D., etc.** The serious student of Christian Monasticism and Church History will welcome this opportunity of acquiring in a handy English translation and at a marvellously cheap rate a compendium which is now recognized as one of the most important authorities upon his subject. But the book before us will also appeal to a far wider circle of readers, for it is one of the most amusing Oriental story-books which we have had the good fortune to come across. The present writer confesses to having spent more than one evening in reading story after story, picked out at random when turning the pages and he is happy to think that the book contains possibilities of many another evening's amusement. Moreover the interesting introduction which Dr. Budge has prefixed to the work will well repay careful study, and in particular we may single out as of peculiar interest the chapters on the supernatural element in the "book of Paradise", and on the lives of the Egyptian monks. We have not been able, in the space at our disposal, to do more than call attention to some of the more striking aspects of a book, which will form another monument or testimony to its author's untiring energy and perseverance. (See p. 240).

Of recent years competent observers have recognised the value of the geographical and historical data furnished by the medieval Jewish travellers; and among these documents that of Benjamin of Tudela stands in the first rank. Hitherto however the text of Benjamin's narrative was available only in a very unsatisfactory form; no critical apparatus was to be found in any edition, and accordingly even the best of the printed editions, that published with English translation and notes in 1840—41 by A. Asher, was in many respects unsatisfactory and unjust to the author. Hence Mr. Marcus N. Adler has done good service not only to Hebrew literature but likewise to the study of medieval geography and history by publishing his **Itinerary of Benjamin of Tudela** in the original Hebrew text critically annotated together with a translation and notes. Mr. Adler has used for collation three manuscripts, one in the British Museum, one in the Biblioteca Casatense at Rome, and one in private possession, together with some considerable fragments, and gives as his text that furnished by the British Museum MS., with the readings of the other sources supplied in footnotes. The result of this critical study is that the credibility of Benjamin's narrative is greatly enhanced; as examples we may quote the amended reading which gives the Jewish popula-

tion of Bagdad as 40,000, instead of the absurd number 1000 given in the former editions (p. 39). and Mr. Adler's correction of the vulgate reading **כִּיכָר** whereby he puts an end to the ancient error that imputes to Benjamin the folly of calling the Jews of Southern Arabia Rechabites (p. 49). The itinerary of Benjamin is curious as well as valuable. The author, according to the preface, brought it back with him on his return to Castile in 1173, and seems to have composed it primarily as a sort of Gazette of contemporary Jewry, embodying in it his own observations made during his peregrinations through the lands of the Mediterranean and the Nearer East, together with a considerable amount of information derived from second hand. When he speaks of the countries visited by himself, he is—considering his age—remarkably sane and reliable; and even when he retails travellers' stories of the Far East he displays considerably less credulity than might be expected in the twelfth century. In devoting his erudition to the rehabilitation of this interesting personality and his writings, Mr. Adler has done well, and has laid the world of literature under a deep debt of gratitude. (See p. 241).

**Gossel, I. Was ist und was enthält der Talmud?** is a popular attempt to characterise the Talmud by extracts. After a short introduction on the origin of the Mishna and the Talmud without assumption of modern learning and research, the author describes the various subjects discussed in the Talmud, the Halacha and the Haggada, gives instances of the exegesis of the rabbis and their profound ethics to refute antisemitic insinuations, then he quotes from the Talmud passages on education, on pupils and teachers, on medicine, bathing, diet, on the importance of health, cosmetics, zoology, astronomy, civil law, especially on inheritance and police, on good manners, theatre and games, gives references to the lightning-rod, to artificial teeth, to the preparation of ink in the Talmud; to the position of the woman, and quotes some parables. He concludes with the refutation of the blood accusation, and the alleged sanction for cheating a gentile and usury. (See p. 191).

**Die Poesie der Juden im Mittelalter**, by Dr. Felix Perles. This lecture of 21 pages in very vivid and clear style traces the Jewish poetry of the Middle ages from the influence of Islam in the 8th century down to the 14th century. It explains the religious onesidedness of Jewish poetry, its absolute height in Spain and its essential characteristics there as compared with German Hebrew poetry. Perles gives instances of poems of Kalir, Gabirol, Yehuda ha Levi, Yehuda Alharizi and Immanuel in German translations by Zunz, Kaempf and Heller.

**Daniel und seine drei Gefährten in Talmud und Midrasch**, by Dr. B. Fischer. The book of Daniel, which for the purposes of Christology had been with marvellous zeal studied and commented upon by the Church fathers, has not found the same attention with the rabbis. The famous prophetic chapter that became the centre of christian chronology, remained unnoticed in the Aggada. On the other hand the facts reported in the Book of Daniel concerning the resistance of the three youths to heathen temptations, their

religious firmness at the King's court, their unfailing steadfastness when asked to worship idols or to cease to say their prayers and their martyrdom, Daniel's position as god-blessed wise man and his recognition by the King, all these facts naturally attracted the rabbis' full attention, and these parts of the book are fully commented upon in the expositions of the Haggadists. Dr. Fischer has made the interesting and useful attempt to collect all aggadic remarks of the rabbis on the book of Daniel and to construct a complete picture of Daniel and his friends according to the Tannas and Amoras of the first four centuries. Moreover, he undertakes to prove that there have been current in Palestine Jewish stories and legends on these personages of the Bible which were afterwards only taken up by the rabbis. Dr. Fischer first gives a list of the Talmudic and Midrashic works which he has used as sources. The chapters of his book are: 1. The names of Daniel, 2. His and his friends' origin, 3. Their life, a) their deportation from Palestine, b) at Nebuchadnezzar's court, c) Nebuchadnezzar's dream, d) the story of the furnace in five subdivisions, e) Belshazzar's feast, f) Daniel in the lion's den, g) other deeds of Daniel, the story of Susanna, of Bel and the dragon, Daniel's governorship. 4. Daniel's private life, his and his friends' death. 5. Their characters, in 5 divisions. (See p. 138).

**Das Buch Esther auf seine Geschichtlichkeit kritisch untersucht**, by Dr. S. Jampel. Any fresh light thrown on the much discussed question of the authenticity and the historical value of the Book of Esther is welcome. The author has made the critical history of the Jews under the Persian Kings of the Achaemenid dynasty his special study and knows all details of that period. He therefore, in spite of his undertaking to defend the Book of Esther against modern destructive criticism, may be credited with objectivity. The first chapter of his book is of great use from its collecting and fully discussing the Talmudic material on Esther. It shows the strange criticism of the Book of Esther by the rabbis of the Talmud which cannot be accounted for at first sight and has been misunderstood by modern scholars. The subsequent chapters may be thus summarised. 2. Josephus' alleged view of the Book, that it was not included in the Bible Canon; a mistake of scholars. The fast preceding Purim was unknown to Josephus and even in the times of the Talmud. 3. Melito, bishop of Sardes in the second century, did not include the Book in the Canon; but he is not reliable in this matter, since he based his view on the Septuagint and not on Jewish sources. 4. The view of the rabbis in the Talmudic literature. Jampel wisely translates all these quotations so as to enable the student to follow all his arguments. The rabbis tell us that the contemporary Jewish authorities objected to the institution of an additional festival and to the inclusion of the Book of Esther in the Canon on several grounds. The reports in the two Talmuds differ and teem with difficulties, which Jampel attempts to solve by giving a new explanation of the wording. The early discussion on the exclusion of the Book from the Canon is commented upon, and interpreted to mean, that some scholars disapproved of the spreading of the story amongst the Jews

because of the utter absence of any religious spirit in the Book. The reasons of this strange fact given by the commentators are refuted. The religious and ethical valuation of the heroes of the Book of Esther by the rabbis; they did not approve of Mordecai's refusal to bow down before Haman and expressed it in prayer for Purim as opposed to that for Chanukka. 8. No thanksgiving sacrifices have been instituted, nor the reading of the Hallel Psalms; note the manifestly unreligious observance of Purim by the Babylonian teachers of the Talmud. 9. The profane character of the Book of Esther is due to its origin in circles not approving Mordecai's views and intentionally avoiding all religious references. The Book owing to its lively style and the festival through its merry character became very popular. II. The numerous suppositions as to the origin of Purim and of the Book of Esther; the derivations of Purim from a Persian, Greek, Babylonian Assyrian and other heathen festival and the supposed free invention of the story of Esther or the intentional wrapping up of some other events of Jewish history in this story. 1. Criticism of earlier hypotheses of Zunz, Grätz, S. Bloch, Levy, Scholz and Lagarde. 2. Criticism of newer explanation of Hommel, Zimmern, and Jensen. Prof. Jensen's ingenious and fascinating, though bold identification of Purim with the Babylonian New Year banquet of the Gods over whom Mar'duk presided and who decide upon the lot of mankind for the next year; the story of the Gilgames epos. Jampel shows one by one that the constituent parts of the alleged underlying Babylonian material are all more than doubtful themselves and that there is but little real similarity between the ascent of Gilgames in spring and Purim in Adar. Jensen's and Zimmern's modified identification of Purim with the known Istar-Sirius festival, held in July. The weak points of Meissner's theory that Purim is identical with the Sakaia Festival and the suppositions of Erbt, Schwally, Willrich, Winckler and others. III. The Book of Esther in the light of history. Twenty-six difficulties are raised against the historical truth of its narrative and its credibility by modern scholars; literary, historical, geographical and chronological impossibilities and improbabilities in the Book are proved to be mistakes of interpretation on the part of the scholars. Sirach did not refer to Mordecai, because the festival of Purim was not yet recognized in his time. Greek historians do not mention the event of Purim, because their writings are not preserved; the book of Ezra even does not contain the history of Jew sunder Xerxes at all. The word Pûr has been found in Assyrian inscriptions and means lot. Xerxes' imbecile character accounts for the improbable edict to exterminate the Jews and for other details in the narrative. Lastly are discussed the ethics of the Book of Esther. The first Appendix of Jampel's essay discusses the late origin of the Book in about 300 B.C. in Persia. The second Appendix gives Dr. Dieulafoy's chapter of his book *L'Acropole de Susa*, for the topographical description of the palace of King Ahasuerus in the Book of Esther. It is an extremely interesting chapter, which proves that the descriptive details of the royal palace of Susa in Esther are accurate

and must have been written in the fourth century B. C. when the building was still unimpaired, and not later, when it was partly destroyed. (See p. 139).

**Mr Sutherland Rattray's** modest little book is likely to prove of great value to anthropologists, and deserves more attention than it has yet received. Primarily intended as a text-book of the Nyanja language, it embodies a large amount of new information, and supplies fuller and more accurate accounts of much which was previously known in part. — The first part of the book consists of thirty-one Nyanja texts: accounts of native customs, (the poison-ordeal, funerals, the *unamwali*, or initiation ceremony for girls, prayers for rain, witch-finding, etc.) — folk-tales, and songs. In Part II we find a literal English translation of these texts, and in Part III, very full grammatical and other notes. Perhaps the most important of the latter are those relating to the Nyanja clans and totems (pp. 174—179), a subject on which very little has hitherto been recorded. Mr. Rattray says that all Anyanja have, besides their personal name or names, a hereditary or clan name, which descends to them from their father — or, in some cases from the mother. (This perhaps shows that the original matriarchal system is being superseded by one of Agnatic Kinship.) This name is derived from the clan totem, which may be an animal, a plant, or even an inanimate thing as in the case of the Hill clan (*Piri*), No one may kill, eat, or destroy his totem, or, if it be an animal, wear its skin. The eating of a totem is supposed to cause illness. Some of the clan names are words now obsolete; their meaning can generally be discovered by finding out what animal or plant is forbidden to a person bearing such an obsolete name. In the list of archaic clan names given by Mr. Rattray, we notice that three out of five are Zulu: *duwe* (= *idube*), "zebra", *nyati* (= *innyati*), "buffalo", and *pofu* (= *in:pofu*), "eland". All these clans strictly follow the law of exogamy. The remarks on the connection of the *zinyau* dance with totemism and the Nyanja belief in re-incarnation, also deserve careful study. The account of the ceremonies observed on migrating to a new village (pp. 36, 169) is also highly interesting — more especially the note (p. 197) on propitiation of ancestral spirits. We may also direct attention to the various forms of *ula* (casting lots) discussed on pp. 205—8. With regard to use of the word *ikomo* (p. 208, note 4), as an equivalent for "thank you" etc., we are inclined to think that Mr. Rattray has overshot the mark in connecting it with "the buffalo clan". We have always understood it to be an elliptical way of extolling the gift received (or expected) by calling it "cattle" (Zulu *izinkomo*) — i. e. placing it on a level with the most highly valued of all their possessions. — Altogether we can only hope that Government officials stationed among other African tribes may be inspired to follow Mr. Rattray's example. (See p. 188).

**Mr. Leonard Alston's** Maitland Prize Essay is a thoughtful and suggestive piece of work, if somewhat academic in its outlook. This characteristic evidently does not result from lack of experience, as the author informs us that the greater part of his life "has been lived in the British dominions over seas"

46, GREAT RUSSELL STREET, LONDON, W. C. (opposite the British Museum.)

Most of his conclusions and arguments we can heartily endorse; but it is curious, under the circumstances, that he should be so ready to accept foregone conclusions with regard to the African race. Such a phrase as "the bestiality of the African" implies far too sweeping a judgment to be the result of first-hand acquaintance with the people in question. It is, moreover, an open question whether race prejudice is really (p. 84) "one of the most deep-seated instincts of human nature". Experience shows that it is, in many cases, largely artificial. We should like to recommend to Mr. Alston the study of Sir Sydney Olivier's "White Capital and Coloured Labour", which contains much excellent common sense in this subject, and, in particular, a refutation of the fallacy that unrestricted friendly intercourse between different races would necessarily be followed by indiscriminate intermarriage. Mr. Alston appears to endorse the view, so frequently expressed, as to the educative value of slavery to the negro race in America, — apparently forgetting that a limited amount of industrial training (which, after all, only benefited a few, since the great majority remained unskilled labourers), was no compensation for the terrible moral set-back experienced. — That we should make so much of these comparatively minor blemishes is perhaps the best tribute to our author's impartial and sympathetic treatment of a difficult subject.

Mr J. F. van Oordt's "Origin of the Bantu" is a very disappointing piece of work. So little has been done for this branch of study that is doubly deplorable when we find the results of so much learning and research vitiated by false premisses. We are far from asserting that there is anything inherently impossible in Mr. Van Oordt's hypothesis of a Dravidian origin for the Bantu. But when we find serious defects and errors in the etymologies which are the very foundation of his theory, it is surely waste of time to examine the superstructure until he can show that it rests on a sounder basis. While recognising the importance of phonetics, Mr. Van Oordt constantly disregards phonetic laws, and even mutilates words in order to force them into a conformity which might seem to support his arguments. Thus he compares the Lappish *naggi* = "to fasten", and Sumerian *nigin* = "to surround", with Mang'anja *zenga* and Kongo *kanga* = "to bind", treating the first syllable of the two latter words (really an essential part of the root) as a prefix, in order to show a correspondence with a supposed root *nga*, which he further brings into connection with the Swahili *na* — really a preposition meaning "with, and", but called by him a verb, "to bind". And this in spite of the fact that a Swahili *n* corresponding to Mang'anja *ng* is quite contrary to analogy, and that the parallel form to the Swahili preposition in Mang'anja is *ni*. We fail to recognize the Mang'anja word *kalam* = "strong" (an impossible form in the language, moreover), which is given on p. 20 as cognate with Sumerian *kalan*; and on p. 17 a misprint seems to have been utilised to produce an etymology; at any rate the Secwana word for "chief" is *mo-gosi* (*mo-khosi*) not (*mog*)*ngi* as Mr. Van Oordt prints it in order to compare it with the Sumerian *aga*. (The guttural is part of the



root, of Zulu *in-kosi*). On the same page the Mongolian *buruk* "dark" is compared with the Mang'anja *dera*, which is the "applied form" of the verb *da* meaning "to be dark", as *fera* is the applied form of *fa* "to die". Still on the same page, the Zulu *ingalo* and the Swahili *mkono* are treated as the same word, regardless of the fact that the word *umkono* exists in Zulu. — These, taken singly, may seem trivial points, but they can be matched from almost any page in the book, and it is clear that whatever may be the intrinsic value of Mr. Van Oordt's speculations, they must fall to the ground in so far as they rest upon premisses like these.

We have received the following books in the Luganda language: **Ekinonyola Ebyomu Biblia** ("Oxford Helps to the Study of the Bible", translated by the Rev. F. Rowling, B. A., and published with the original illustrations); **Okusaba Kwenkyā Nokwakaungezi ne Litani** (Morning and Evening Prayer and Litany) and a Hymn Book (**Enyimba Ezokutendereza Katonda**), containing 232 hymns translated from various European collections and intended to be sung to the original tunes. This is a practice greatly to be deplored, and it is to be hoped that native composers will arise to take the matter in hand, before the language has been permanently influenced. — We are glad to welcome a new edition of Dr. Heherwick's excellent little **Manual of the Nyanja Language** reviewed in these pages some years ago (see Vol. XIII, p. 131.) The author has revised it throughout, without increasing its bulk to any appreciable degree; the principal additions come under the heading of "auxiliary particles" (pp. 156–165) -- a subject still in need of fuller investigation. Dr. Hetherwick is also inclined to lay more stress on the aspirated consonants than was thought necessary in the first edition. It will be remembered that Prof. Meinhof's researches in Bantu phonology have placed the importance of these in a new light. (See p. 187.)

The **Gang** language, spoken by a tribe on the Upper Nile hitherto called **Acholi**, has only recently been reduced to writing by the Rev. A. L. Kitching. It belongs to "the little-known group of dialects, comprising those spoken by the Nilotic Kavirondo to the North-East of the Victoria Nyanza, the Umiru or Southern Bakedi to East of Acholi, the Alur who are situated to the North-West of the Albert Nyanza, and the Chopi who occupy the strip of country between Bunyoro and the Victoria Nile. "The language is quite distinct from those of the Madi and the Bari—the northern and western neighbours of the Acholi, but closely resembles those of the Dinka and Shilluk, who live beyond the Bari to the north." The Northern Bakedi or Lango seem to be distinct from the Umiru, and their dialect is untelligible to the Acholi. Owing to the disturbed state of the country it has been found impossible personally to make comparison with the Bakedi dialects, but the Gang can readily converse with the Umiru. The phonology of the Gang language is exceedingly curious, owing to the absence of the sounds represented by F. V. H. S. This is the more remarkable because "the Gang is far quicker to pick up other dialects and even English words than members of Bantu tribes, owing to his ability to pronounce any combination of

letters ending in either a vowel or a consonant." Perhaps the author is right in thinking "the absence of a plural form of almost all nouns, the want of a passive voice, and the number of meanings borne in many cases by the same word show a primitive form of speech and undeveloped vocabulary." But what is said as to the history of the Gang rather suggests that it may be an atrophied and debased one. (See p. 187).

**Al-Hilal**, October, 1907, Vol. XVI, No. 1. (See p. 254).

**Al-Machriq**, 1907, No. 16, contains: Un MS. de Watwât (XIII<sup>e</sup> siècle), by l'abbé G. Manache. — Vie de Abdallah Qara'ali par son disciple Boudi, (XVIII<sup>e</sup> siècle), edited by P. A. Rabbath. — Les inondations de Bagdad, by P. Anastase. — Analyse des Documents inédits sur l'histoire du X<sup>me</sup> en Orient (XVI<sup>e</sup>—XIX<sup>e</sup> siècle), by P. L. Cheikho. — Souvenirs d'un frère sur les sommets du Libau, by A. M. — Bulletin scientifique. — Bibliographie Orientale. — Questions et réponses. — etc., etc. (See p. 254).

**Al-Machriq**, 1907, No. 17, contains: Un pèlerinage à Dabra-Libanos, (Ethiopie), by A. M. Raad. — Un MS. de Watwât (XIII<sup>e</sup> siècle), by G. Manache. — Ibn Jubair et la Syrie au 10<sup>e</sup> Siècle, by P. H. Lammens. — Vie de Abdallah Qara'ali par son disciple Boudi (XVIII<sup>e</sup> siècle), édité by P. A. Rabbath. — La Littérature arabe au XIX<sup>e</sup> siècle, by P. L. Cheikho. — Questions et réponses. — etc., etc. (See p. 254).

**Al-Machriq**, 1907, No. 18, contains: Une tournée pastorale dans la Haute Galilée, by P. I. Harfouche. — Choix de proverbes usités à Alep, by l'abbé T. Ayoub. — Poésies choisies de Ibrahim Hakim, edited by Issa Malouf. — Le Culte de la Croix et des Images chez les Nestoriens, by P. Aziz. — La Littérature arabe au XIX<sup>e</sup> siècle (suite), by P. L. Cheikho. — Etymology du mot "Carmathe", by P. Anastase. — Bibliographie orientale. — Questions et réponses. — etc., etc. (See p. 254).

**Al-Machriq**, 1907, No. 19, contains: Le Séminaire St. Anne de Jérusalem (1882—1907), by N. Dahhan. — Choix de proverbes usités à Alep (suite), by l'abbé T. Ayoub. — Epître d'Abdallah Zakher sur les abstinences monacales, edited by Th. Djoqq. — Une tournée pastorale dans la Haute Galilée (suite), by P. I. Harfouche. — Un Manuel de biographie musulmane par Mahammed al Ghazzi († 1753), by P. L. Cheikho. — Bibliographie orientale. — Questions et réponses. — etc., etc. (See p. 254).

**Al-Moktabas**, August—September, 1907, Vol. II, No. 7 and 8, contains: Gabriel Monod, by M. addine al Khatib. — Les Grecs, traduit de Seignobos. — Les ruines de Pompéi, by Kh. Khouri. — Poème inédit de Samuel, by Ch. A. — etc., etc. (See p. 254).

**American Journal of Sociology**, September, 1907, Vol. XIII, No. 2, contains: Political Values of the American Missionary, by W. Rankin. — The Opium Trade in the Dutch East Indies, II, by J. F. Scheltema. — Recent Literature. — etc., etc. (See p. 254).

**Anthropos**, 1907, Vol. II, No. 4 and 5, contains: Les Thay, by P. A. Bour-

let. — The Zulu Kafirs of Natal, by Fr. Mayr. — Mythen und Sagen der Admiralitätsinsulaner, by P. J. Meier. — Les Racusiens, Cyriens, Maronites ou Monothélites, by P. Anastase. — Mārie de St. Elie. — La tribu di Tanata, by P. V. M. Egidi. — Contes et légendes des Indiens de Surinam, by P. C. van Coll. — Del matrimonio chino, by Jaune Masip. — Notes sur les Croyances et les Pratiques religieuses des Malinkés fétichistes, by P. Brun. — Prehistoric remains near Kodaikanal, Palnis, India, by Father Hosten. — Grammaire du Kiombe, by P. A. de Clercq. — etc., etc. (See p. 254).

**Asiatic Quarterly Review**, October, 1907, Vol. XXIV, No. 48, contains: The Legislative Council of Mysore. — Inaugural Meeting, by Sir R. Lethbridge. — Recent Indian Reforms, by J. Pollen. — The Misfortunes of the Madras Army, by F. H. Tyrrell. — Asia and Imperial Commerce, by S. M. Mitra. — Indian Administration by an old Officer, by J. B. Pennington. — South Nigeria-Religion and Witchcraft, by A. Glyn Leonard. — The Avesta as the Document of Subjective Recompense, by B. Mills. — General. — Proceedings of the East India Association. — Correspondence, Notes and News. — Reviews and Notices. — etc., etc. (See p. 254).

**Baptist Missionary Review**, August, 1907, Vol. XIII, No. 8, contains: Is a Change of Mission Policy Wanted? by J. Duthie. — The Present Attitude of Mahommedanism towards Christianity, by W. R. James. — How far should Missions engage in Industrial Work, by E. S. Carr, and E. P. Holton. — Editorial. — Exchanges and Reviews. — Mission News and Correspondence. — etc., etc. (See p. 254).

**Baptist Missionary Review**, September, 1907, Vol. XIII, No. 9, contains: The Swadeshi Movement in Relation to Mission Work in Bengal, by H. Anderson. — The Present Attitude of Buddhism towards Christianity, by J. McGuire. — Revival and the Independence of the Native Church, by Philemon. — Editorial. — Mission News and Correspondence. — etc., etc. (See p. 254).

**Biblical World**, September, 1907, Vol. XXX, No. 3, contains: Frontispiece. — Editorial. — Jerusalem in Bible Times, by L. Bayles Paton. — The Men who Made Israel, by G. S. Goodspeed. — Jesus an Example of Faith, by J. M. Campbell. — Expository Studies in the Old Testament, by J. G. Matthews. — Current Opinion. — Book Reviews. — etc., etc. (See p. 254).

**Brahmavadin**, July, 1907, Vol. XII, No. 7, contains: The Bhagavad Gita with Ramanuja's Commentary. — Das System des Vedanta, by V. V. Ramanan. — Swami Vivekananda in London, by E. Hammond. — The Aphorisms of Narada on Devotion, by S. Venataramanan. — Editorial. — Correspondence. — Notes and Thoughts. — etc., etc. (See p. 254).

**Brahmavadin**, August, 1907, Vol. XII, No. 8, contains: The Bhagavad Gita with Ramanuja's Commentary. — Das System des Vedanta, by V. V. Ramanan. — Gospel of Sri Ramakrishna. — Editorial Reviews. — etc., etc. (See p. 254).

**Buddhist (Der)**, October-December, 1907, Vol. II, No. 3, contains: Das buddhistische Weihnachtsevangeliem. — Die Grundgedanken des Buddhismus, by

J. F. M'Rechnie. — Wandlung, by G. Schuleman. — Paticcassamuppādo, by B. Nyānatiloka. — Das Vāsettha-Sutta. — Ein Gegner des Buddha, by F. Hornung. — Die Praxis der Kontemplation (Dhyāna), by Soyen Shaku. — Eines Volkes-Seele, by H. Fielding Hall. — Der Glaube im Buddhismus, by K. Seidenstücker. — Die buddhistische Welt. — etc., etc. (See p. 254).

**Chinese Recorder**, August, 1907, Vol. XXXVIII, No. 8, contains: A Centennial of Protestant Missions in China, by A. H. Smith. — Lessons Being Learned, by Mathetes. — Should the Denominational Distinctions of Christian Lands be perpetuated in Mission Fields, by D. E. Hoste. — Educational Department. — Correspondence. — Editorial Comment. — etc., etc. (See p. 254).

**Comité de l'Asie française**, August, 1907, Vol. VII, No. 77, contains: Accords asiatiques — L'Internement du roi d'Annam. — Le Commerce de l'Indo-Chine en 1906, by F. Chemin-Dupontès. — L'Organisation militaire du Japon, by F. Mury. — Asie française. — Chine. — Japon. — Asie Russe. — Turquie. — Perse. — Asie Anglaise. — etc., etc. (See p. 254).

**Comité de l'Asie française**, September, 1907, Vol. VII, No. 78, contains: L'Accord asiatique anglo-russe, by R. de Caix. — Les Accords russo-japonais. — La Réorganisation du Conseil de l'Inde. — La Question japonaise dans l'Amérique du Nord. — L'Assassinat du grand vizir persan, by M. Muret. — Asie française. — Siam. — Chine. — Japon. — Asie Russe. — Perse. — etc., etc. (See p. 254).

**Crescent**, Vol. XXX, No. 755, contains: Our Book Table. Timbuctoo the Mysterious. — Editorial Notes. — The Order of Ishmael, or B'nai Ismael. — The Pilgrimage from West Africa to Mecca. — An Object Lesson in Christianity. — etc., etc. (See p. 254).

**Crescent**, Vol. XXX, No. 756, contains: The Decay of Christianity. Its Union with Islam. — Africa's Grand Old Man. — Some Christian Confessions. — Editorial Notes. — A Fable of the Prophet Lokman. Translated from the Turkish. — etc., etc. (See p. 254).

**Crescent**, Vol. XXX, No. 758, contains: Browne's Literary History of Persia. — Editorial Notes. — Ancient Order of Zuzumites. — etc., etc. (See p. 254).

**Crescent**, Vol. XXX, No. 761, contains: A Whiff of Melanite, by R. B. Cunningham Graham. — Practical Christianity. — Editorial Notes. — A Holiday Winter in Tripoli and Tunis. — etc., etc. (See p. 254).

**Crescent**, Vol. XXX, No. 763, contains: Tacitus, the Latin Historian. — Great Battle at Casa-Blanca. — Trade in the Negro States. — Editorial Notes. — A Noble Roman of the ancient Times. — A Distinguished Arab Physician. — etc., etc. (See p. 254).

**Crescent**, Vol. XXX, No. 764, contains: A Learned Christian Doctor of the Fourth Century after Sidna Issa — Brief Biographies of some Noted Turks. — Editorial Notes. — Glorious Achievements of the Noble Caliph of the Faithful. — etc., etc. (See p. 254).

**Crescent**, Vol. XXX, No. 765, contains: The Imam Bukhari. — Editorial Notes. — Turkish Grammar. — etc., etc. (See p. 254).

**Epigraphia Indica**, April, 1907, Vol. IX, Part 2, contains: Maliyapundi Grant of Ammaraja II, by E. Hultzsch. — Plates of Vijaya-Devavarman, by E. Hultzsch. — Benares Inscription of Panthe, by P. D. Ram Sahni. — The Chahamanas of Naddula, by F. Kielhorn. — Ambasamudram Inscription of Varaguna-Pandya, by V. Venkayya. — Madras Museum Plates of Vajrahasta III, by Sten Konow. — Plates. — etc., etc. (See p. 254).

**Geographical Journal**, September, 1907, Vol. XXX, No. 3, contains: Journeys in North Mesopotamia, by M. Sykes. — The Depression of Turfan, in Central Asia, by Ellsworth Huntington. — Geography and Commerce. — Reviews. — etc., etc. (See p. 255).

**Geographical Journal**, October, 1907, Vol. XXX, No. 4, contains: The Fan Mountains in the Duab of Turkestan, by W. Rickmer Rickmers. — A Journey through the Eastern Portion of the Congo State, by P. H. G. Powell-Cotton. — Journeys in North Mesopotamia, by M. Sykes. — Reviews. etc., etc. (See p. 255).

**Hindustan Review**, July, 1907, Vol. XV, No. 94, contains: The Book of the Month: "Indian Life from within", by Th. Morison. — "Dharma", by E. E. Long. — Obstacles in the Way of Indian Progress, by A European Onlooker. — Wanted: National Education in India, by A. K. Coomraswamy. — The Present Political Situation of India, by I. Saran. — The Origin of the Moslem Renaissance in India, by [S. Barkat Ali. — The Monsoon and the Revivification of Nature in India, by S. Z. Ali. — The Topic of the Month. — Reviews and Notices. — Discussions. — etc., etc. (See p. 255).

**Hindustan Review**, August, 1907, Vol. XVI, No. 96, contains: Japanese Patriotism, I, by A. Stead. — Christ in the Koran, by N. Chattopadhyaya. — History of Elementary Mathematics, by R. P. Paranjpye. — Studies in Bengalee Literature, III, by S. Mukerji. — Japan Women's University, by V. G. Pradhan. — Our National Gospel, by Ch. Mukerjee. — Last Month. — Reviews and Notices. — etc., etc. (See p. 255).

**Indian Antiquary**, June, 1907, Vol. XXXVI, Part 456, contains: On the Navasahasankacharita of Padmagupta or Parimala, by the late Prof. G. Bühler and Dr. Zachariae. — The Travels of Richard Bell (and J. Campbell) in the East Indies, Persia, and Palestine, 1654—1670, by Sir R. C. Temple. — Book-notice. — etc., etc. (See p. 255).

**Indian Forester**, July, 1907, Vol. XXXIII, No. 7, contains: Note on the Introduction and Acclimatization of the Mahogany in India, by M. Hill. — The Reproduction of Sal from Seed, by A. L. Mc' Intire. — Some Facts about Damar Collection, by A. M. Burn-Murdoch. — Cephalostachyum Pergracile in Flower, by E. V. Ellis. — The Evergreen Forests of the Manjarabad Forest Range, Mysore State, by D. T. Eners. — Silk-worm rearing in Kollegal, by

K. S. Narayana Ayanger. — Reviews and Translations. — Shikar, Travel, Natural History etc. — Miscellanea — etc., etc. (See p. 255).

**Indian Forester**, August, 1907, Vol. XXXIII, No. 8, contains: Review on the New Edition of Vol. IV of Dr. Schlich's *Manual: Forest Protection*, by W. R. Fisher. — *Host Plants of Laranthaceae*, by C. E. Fischer. — *Summary of Genera and Species described in the Flora of British India*, by C. E. Fischer. — *Note on Terminalia Chebula and its Fruit the Myrabolam of Commerce*, by T. E. C. Turner. — Correspondence. — Reviews and Translations. — Extracts from Official Papers. — Miscellanea. — etc., etc. (See p. 255).

**Indian Magazine**, September, 1907, No. 441, contains: *From the Editor's Study*. — *Industries in Ancient India*. — *Industries in Modern India* — *A new Industry for Western India*, by A. Rogers. — *A Chapter of Natural History on Bee Government*, by A. Rogers. — *Concerning Books*, by Syed Hassan. — *East and West*. — Correspondence. — etc., etc. (See p. 255).

**Indian Magazine**, October, 1907, No. 442, contains: *From the Editor's Study*. — *The Mahratta Plough*, by Sir G. Birdwood. — *Some Impressions of European and Indian Music*, by Ph. K. N. Kabraji. — *An Indian Shrine*, by R. S. — *An Appeal from Madras*. — *Personal Intelligence*. — etc., etc. (See p. 255).

**Indian Review**, August, 1907, Vol. VIII, No. 8, contains: *Recent Archaeological Discoveries*, by V. Smith. — *The English Occupation of Egypt*, by "Historicus". — *The Jewish Idea*, by L. A. Magnus. — *Sanskrit Medical Literature*, by G. K. Nariman. — *Chemistry and Industry*, by D. D. Kanga. — *The Philosophy of the Puranas*, by K. Chandra Kanjilal. — *The Banking Caste of Southern India*, by C. Hayavadana Rau. — *British Indians in East Africa*, by S. W. P. Appanya. — *Current Events*. — *The World of Books*. — *Topics from Periodicals*. — *Questions of Importance*. — etc., etc. (See p. 255)

**Indian Review**, September, 1907, Vol. VIII, No. 9, contains: *Patriotic Songs of Bengal*, by H. Prasad Ghose. — *The Reform Proposals*, by U. K. Trivedi. — *Concepts of Monism*, by V. J. Kirtikar. — *Education on National Lines*, by Y. Narayanamurti. — *Sri Madhwa and Madhwaism*, by C. N. Krishnaswami. — *The Tassar Silk Industry*, by A. Rogers. — *A New First Grade College for S. India*. — *Current Events*. — *The World of Books*. — *Topics from Periodicals*. — etc., etc. (See p. 255).

**Indian World**, August, 1907, Vol. VI, No. 29, contains: *Centralisation and Decentralisation*, by J. D. Anderson. — *A Comparative Study of the Educational Systems of India and Japan*, by N. Singh. — *Some Interesting Peoples of Chotanagpur*, by S. Chandra Ray. — *Selections*. — *List of Recent Books on India*. — *Notes and News*. — *Leading Articles in the Reviews*. — *The Progress of the Indian Empire*. — etc., etc. (See p. 255).

**Islamic World**, Vol. VIII, No. 88, contains: *The Jews under Islamic Rule*, by Sheikh A. Quilliam Bey. — *My Mind upon Unity and Trinity*, by Syed Shaukat. — *A Saying of the Caliph Omar*. — *A Retrospect of Geological Theory*,

by the late A. E. Lewis. — Canadian Winter Weather, by M. Quilliam Bey. — etc., etc. (See p. 256).

**Journal of the Ceylon University Association**, April, 1907, Vol. I, No. 3, contains: Pensions for Teachers. — A Visit to American Universities. — A University for Ceylon. — Examination Intelligence. — Indian National Congress. — German Universities. — etc., etc. (See p. 256).

**Madras Christian College Magazine**, August, 1907, Vol. VII, No. 2, contains: The Condition of Immortality, by J. Mackenzie. — Relation between India and Ceylon, by U. P. Kukillaya. — The Velans of Cochin, by L. K. A. Krishna Iyer. — Notes of the Month. — Literary Notices and Notes. — Correspondence. — etc., etc. (See p. 256)

**Maha-Bodhi Journal**, July, 1907, Vol. XV, Nos. 7, contains: The 2500th Anniversary. — An Appeal. — Sayings of the Omniscient Buddha. — The Points of Contact between Schopenhauer's Philosophy and Buddhism. — The Buddha Anniversary in Calcutta. — A Public Meeting re Anuradhapura Sacred Sites. — Notes and News. — etc., etc. (See p. 256).

**Maha-Bodhi Journal**, August, 1907, Vol. XV, No. 8, contains: India and Japan — Mrs. Besant and Buddhism. — Sayings of the Omniscient Buddha. — Buddhist Relics in Assam. — A Review. — Notes and News. — etc, etc. (See p. 256).

**Modern Review**, September, 1907, Vol. II, No. 3, contains: A Holiday in Kashmir, by J. Nelson Fraser. — Philosophy in Poetry, by Benoyendranath Sen. — Modern India and France in the Eighteenth Century. — Why permanent Settlement was granted to Bengal. — Education in Japan and India. V. — Hindi and the Negari Pracharini Sabha, by E. Greaves. — How the Sepoy is housed. — Life of Shivaji, by J. Sarkar. — The Study of Indian Pictorial Art. — A Rejoinder, by O. C. Gangopadhyay. — Notes. — Review. — etc., etc. (See p. 256).

**Open Court**, September, 1907. Vol. XXI, No. 616, contains: Frontispiece. — On the Philosophy of Socrates, by J. Bissett Pratt. — The Samaritan Messiah, by W. E. Barton. — The Swastika: A Prophetic Symbol, by W. Th. Parker. — God Hypothetically conceived as more than Personal, by L. H. Mills. — Questions from the Pew, by F. N. Jewett. — Science superior to Mysticism, by T. T. Blaise. — Old Symbols in a New Sense. — Book Reviews and Notes. — etc., etc. (See p. 256)

**Pandit**, October, November and December, 1906, Vol. XXVIII, Nos. 10, 11 and 12, contains: Vidhiviveka of Mandana Miśra with Commentary, Nyayakānika by Wachaspati Miśra, edited by P. R. Sastri Tailang. — Khandanoddhāra, by Vachaspati Miśra, edited by Vindhyaçvarīprasāda Dvivedin, and Vamacharan Bhattacharya. — Brahmāmritavarshipi, edited by S. Vyankata-ramana Iyer. — Shribhāshya of Rāmānuja (Text only), edited by J. J. Johnson. — Pātanjalasutravritti of Nagesh Bhutt, edited by T. P. J. Nath Mishra. — (See p. 256).

**Prabuddha Bharata**, Julj, 1907, Vol. XII, No. 132, contains: Sri Ramakrishna's Teachings. — Atma-Jnana, IX. — Occasional Notes. — The Master as I saw Him, by Sister Nivedita. — Leaves from the Gospel of Sri Ramakrishna. — Reviews and Acknowledgments. — Correspondence. — News and Miscellanies. — etc., etc. (See p. 256).

**Prabuddha Bharata**, August, 1907, Vol. XII, No. 133, contains: Sri Ramakrishna's Teachings. — Atma Jnana, X. — Occasional Notes. — Epistles of Swami Vivekananda, XXV and XXVI. — Rantideva, an Example of Perfect Unselfishness and Devotion, by S. Saradananda. — Swami Abhedananda's Address to the Students of Bangalore. — News and Miscellanies. — etc., etc. (See p. 256).

**Punjab Educational Journal**, August, 1907, Vol. III, No. 6, contains: Notes. — Place-Names in South Africa. — The Ideal of Hindu Womanhood. — Our Continental Letter. — Notes. — Topics for Teachers. — Our Bookshelf. — Notice. — etc., etc. (See p. 256).

**Punjab Educational Journal**, September, 1907, Vol. III, No. 7, contains: Notes. — The Federal Conference on Education. — La Martiniere, Lucknow. — The Problem of Moral Training. — Our London Letter. — Notes. — Hints, Helps and Devices. — Our Bookself. — Notice. — etc., etc. (See p. 256).

**Review of Religions**, August, 1907, Vol. VI, No. 8, contains: The Muhammadans, the Mahdi and the Ahmadi Movement. — The Purity of the Text of the Holy Quran. — American Press on the Dowie Prediction. — Arya Samaj and Politics. — etc., etc. (See p. 257).

**Review of Religions**, September, 1907, Vol. VI, No. 9, contains: Total Abstinence and the Doctrine of Accomodation. — The Babi Religion, II. — The Purity of the Text of the Holy Quran. — Evacuation as a Remedy against Plague. (See p. 257).

**Sāsthrāmukthāvali**, — A Collection of Vedānta Mimāṃsa and Nyāya Works, No. 61. See p. 257).

**Spolla Zeylanica**, August, 1907, Vol. IV, Part 16, contains: The Sign of the Tortoise, or Kurmachakra, in Ceylon, by A. Willey. — Further Notes on the Hybridization Experiments with the Ceylon Jungle Fowl, by Th. J. Llewellyn. — On the Hydrophidae in the Colombo Museum, by F. Wall. — Description of a new Lizard of the Genus *Lygosoma* from Ceylon, by G. A. Boulenger. — Notes. — etc., etc.

**Tropical Agriculturist**, July, 1907, Vol. XXIX, No. 1, contains: Camphor, by J. C. Willis. — Ceylon Rubber Exhibition. — Tobacco Cultivation in the Chilaw District, by A. Perera. — Manufacturing Spirit from Rice. — The Fermentation of Tea, by H. K. Mann. — Silk Culture in Persia. — Notes and Queries, by C. Driberg. — etc., etc. (See p. 257).

**Tropical Agriculturist**, August, 1907, Vol. XXIX, No. 2, contains: The Work of Local Agricultural Societies, by J. C. Willis. — Landolphia Rubber Vines,



- by I. Etherington. — Report on the Ceylon Rubber Exhibition. by W. J. Hutchinson. — Coffee Cultivation in Coorq, by G. Haller. — Rotation of Crops and Cultivation of Paddy, by S. Weerackody. — etc., etc. (See p. 257).
- Vedanta**, Monthly Bulletin, August, 1907, Vol. III, No. 5, contains: Aids to the attainment of God-Consciousness, by Swami Abhedananda. — Review of "India and Her People", by Mac Millan Dexter. — Age of Sankara, by T. C. R. Iyengar. — Questions and Answers. — etc., etc. (See p. 257).
- Vedanta**, Monthly Bulletin, September, 1907 Vol. III, No. 6, contains: The Harmony of Religions. — The Vastu and Purushu Tantras. — Tamil Proverbs. — H Guru. — A Modern Midsummer Day's Dream. — Theism or Dualism, by T. C. R. Iyengar. — News. — etc., etc. (See p. 257).
- Wan Kwoh Kung Pao**, August, 1907, Vol. XIX, No. 7, contains: Present State of Reform in China. — Will the Present Hague Conference accomplish anything? — Town Drainage. — Critique of Confucianism I, by Wang Ping-Kun. — Comparison of Governments. — Editorials. — International Topics. — etc., etc. (See p. 257).
- Word**, September, 1907, Vol. V, No. 6, contains: The Three Queens and the Heretic King, by Fentaur. — The Sepher Ha-Zohar, by Nurho De Manhar. — Choice Extracts and Translations, Hindu Cosmogony, by A Fellow of the Rosicrucian Society. — etc., etc. (See p. 257).
- Zartoshti**, Vol. IV, No. 2, contains: The Ancient Iranian Calendar — as described by Albiruni — with Notes and Comments, by D. N. Coorlawalls. Zarthushtrianism in the Avesta, by R. E. D. P. Sanjana. — Some Interesting Portuguese Documents, by S. E. J. Jamshedji Modi. — Correspondence. — Some Articles in Gujarati. — etc., etc. (See p. 257).
- Zeitschrift für die alttestamentliche Wissenschaft**, Vol. XXVII, Part 2, contains: Versuch einer Erklärung von Psalm 18, by H. H. Spoer. — Ueber semasiologische Untersuchungen am hebräischen Wörterbuche, by W. Caspari. — Studien im griechischen Alten Testament. I, by M. L. Margolis. — Nachträgliches zur Textüberlieferung des syrischen Sirach, by R. Smend. — Zu Seite L42 des vorigen Jahrgangs, by M. L. Margolis. — Zu den hebräischen Finalbuchstaben, by E. König, W. Bacher, S. Krauss and A. Marmorstein. — Miscellen. — etc., etc. (See p. 257).

## II.

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\* \* The author has set-himself a twofold task, "to refute the many wrong opinions which are entertained by Western critics concerning the fundamental teachings of Mahayana Buddhism and to awaken interest among scholars of comparative religion in the development of the religious sentiment and faith as exemplified by the growth of one of the most powerful spiritual forces in the world :

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AND

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## I.

## REVIEWS, NOTES AND NEWS.

**Storia do Mogor or Mogul India 1658—1708**, by Niccolao Manucci Venetian, translated with Introduction and notes by William Irvine, Bengal Civil Service, (Retired). Member of the Royal Asiatic Society. (*Indian text series*). It is scarcely too much to say that the modern historical method has changed history from an art into a science. This change has had far-reaching results. While it has induced scepticism as to the value of much that hitherto passed under the name of history, it has encouraged the collection of such evidence only as will bear the ordeal of scientific criticism. Above all it demands the suppression, as far as possible, of the personal equation in the recording of history—a method which, though leading to a gain in accuracy, involves a loss in picturesqueness. History, however, is more than a mass of carefully compiled statistics and no reconstruction of the past that does not stir the imagination will ever appeal to the public at large. It is for this reason that one hails the appearance of a book like the above, the first two volumes of which have recently been published. Tried by the severest canons of scientific criticism Manucci as historian may be found wanting, but of the picturesqueness and interest of his narrative there can be no question. Manucci left Venice as a boy in the year 1653 and after various adventures which he describes in his book, found his way to Delhi to the court of the Mogul king Shāhjahān who reigned from 1627—1658. His work besides being a narrative of his own experiences, is at the same time a chronicle of events at the Mogul Court, interspersed with a variety of miscellaneous information gleaned either by personal information or from hearsay. The fact that he knew something about medicine and in later years practised as a doctor undoubtedly opened doors to him which to others remained for ever closed. Much of his information about the manners, habits and customs of the Court could hardly have been obtained in any other way. No reliance can be placed on the mixture of fact and fiction which he puts forth on the authority of an “aged man of letters” as a history of the former Mogul kings, but, as the translator points out, though Manucci must be rejected as an authority for facts of which he had no contemporary knowledge, his evidence for events of which he was an eye-witness, despite occasional inaccuracies and exaggerations, cannot be ignored. There is a life and vigour about his descriptions which make his pages very fascinating reading. He reached the Mogul Court in stirring times, just before the outbreak of the rebellion which ended in the ruin of Shāhjahān and his three sons and the usurpation of the throne by Aurangzeb. One follows with breathless interest the vivid account of poor Prince Dārā’s misfortunes. One feels with the writer disgust and

horror at the treachery of Aurungzeb not unmingled with a certain admiration for the wily cunning with which he carried out his schemes and impatience at the way in which Dārā so often let himself be duped and led astray. Manucci gives a picture too of the gorgeous brilliancy and magnificent display of the Indian Court. We "have the silks and jewels shewn", the "barbaric pearl and gold" of the Orient as these existed in days when a king's revenues were fabulous and no consideration could thwart the fulfilment of his desires. One feels that the East of to-day with all its life and colour is but a shadow of what it was then. Gold and jewels have given place to pinchbeck and tinsel, silk and brocade to commoner fabrics, just as the life of romantic daring and endeavour, of hairbreadth escapes and perilous adventure has yielded to a more prosaic existence.

It is for this vivid picture of life and customs in India at a time when the Muhammadan power there was in its glory that we must be grateful to Manucci. It may be that his information on many points is inaccurate and that he interlards his history with all kinds of stories and gossip. It is uncertain whether in any other way he could have given us such a vivid description of the times as he has done. He reproduces with faithful exactitude the perfidy, injustice and oppression existing on every hand and that atmosphere of treachery and intrigue which, as we know from other sources characterised the empire of the Moguls in India.

It is pleasant to think that Manucci has at last received the recognition he deserves. In his Introduction Mr. Irvine gives the history of the vicissitudes through which his work has passed. The version which he originally sent to Europe fell into the hands of Catrou, a Jesuit Father who used it as the foundation of a book published by him in 1705 under the title of "*Histoire Generale de l'Empire du Mogol*". So little did this adaptation of his work please Manucci that he decided to send the original drafts of it to the Venetian Senate with a protest and a request that they would publish it and thus vindicate his reputation as an author. It is only now, thanks to the initiative of the Indian Government, that this request of his receives tardy fulfilment.

Mr. Irvine has spared no pains in making his translation as accurate as possible. He has examined with minute care all the questions relating to the history of Manucci's mss. of which he gives a detailed account. He has verified numerous statements of Manucci with regard to contemporary events and personages from authoritative sources and has not shunned minute research where it has been necessary to throw light on obscure points. The book is handsomely bound and illustrated with a series of portraits representing the Mogul Kings and Princes photographed from the originals of Manucci now in the Bibliothèque Nationale at Paris. The Indian Text Series of which Manucci's volumes are the first to appear is designed for the publication of similar works throwing light on the historical and social conditions of India at various periods. The present work augurs well for the future of the undertaking both as regards the interest of the subject-matter and the skill with which it is edited. (See p. 289).

The **Report of a second Tour in search of Sanskrit Manuscripts made in Rajputana and Central India in 1904-5 and 1905-6**, by Professor **Shridhar R. Bhandarkar**, contains much that will be welcome to Sanskritists. The professor found collections of more or less importance at Indore, Ujjain, Jaisalmer, Udaipur, Bikaner, Hanumangad, Alwar, etc. Of these the most extensive were the Jain bhandars. The Jaisalmer bhandar contained some very interesting manuscripts, one being the *Vastupāla-praśasti* of Jayasimha, a panegyric history of Vastupāla and Tejahpāla, the famous ministers of the Chalukya King Viradhavala; another is Jayasimha's *Hammira-mada-mardana*, an historical drama describing the victory won by Viradhavala and his ministers Vastupāla and Tejahpāla over the King Hammira; another is Rājasekhara's *Kāvya-mīmāṃsā*, a treatise on the art of poetry (in a manuscript of 1216 Samvat, unhappily imperfect); another is a succession-list of the pontiffs of the Kharatara sect of Jains. The report shews that the search has been conducted by the Professor with much ability and success, often under trying circumstances — in one Digambara bhandar he was not allowed to touch the books because his clothing was of wool — and it throws considerable further light not only upon Sanskrit literature but likewise upon Indian history.

In his little autobiographical volume of **Early Reminiscences** Mr. **T. Ramakrishna** depicts the development of a character in which are typically blended the influences of Eastern and Western culture. The author was educated at the Scottish Mission School of Conjevaram and the Madras Christian College, and has achieved distinct success by his English writings, "Tales of Ind", "Life in an Indian Village", and "Padmini". The present book is written with much frankness, and is specially interesting where it treats of the social and religious ideals of India, which, in their higher form, claim his allegiance, and where it recalls the memory of Dr. Miller, the great and good man to whose teaching Southern India owes such a debt of gratitude.

In "**Ramtanu Lahiri, Brahman and Reformer**", which is translated from the Bengali of Pandit **Sivanath Sastri**, and prefaced by an introduction by Sir **Roper Lethbridge**, we have a fascinating chapter in what the editor calls "the history of the Renaissance in Bengal". By birth a Brahman of the highest caste, Ramtanu entered zealously into the movement which arose in the first quarter of the nineteenth century for the education of Bengal in Western knowledge — a movement with which are specially connected the great names of Raja Rammohan Roy and Iswarchandra Vidyasagar, and which in recent times has begun to produce results of a character hardly contemplated by its early champions. Ramtanu, who in his zeal for the cause of enlightenment voluntarily surrendered his caste, bore a vigorous and effective part in educating young Bengal, especially in the office which he held at the Krishnagar College. His biographer tells us of the days of moral and intellectual darkness in Bengal which preceded the "Renaissance", of the early phases of the movement, when many of the younger reformers sought to match the furious obscurantism of the orthodox by equally intemperate

iconoclasm, and its gradual progress towards the form which it now bears. In this story Ramtanu Lahiri "*pars magna fuit*"; but his influence, as Sir Roper Lethbridge testifies, "was altogether a wholesome one. It taught men to become not merely reformers . . . but also better citizens and better men, with earnest longings for intellectual and moral progress, yet not without full appreciation of all that was best in the past, and a conservative desire to retain and improve it". (See p. 290).

**The Essence of Buddhism**, by Mr. Lakshmi-Narasu, is a little book that has arisen from a series of essays published by the author in some magazines of South India. Mr. Lakshmi-Narasu frankly disavows all claim to originality and to philological research; his is a work addressed to the general public, "prepared with the aim of bringing together, within a small compass, the leading ideas of Buddhism, and interpreting them in the light of modern knowledge". For this purpose Mr. Lakshmi-Narasu is well equipped; a Dravidian by birth, he is a professor of science in a first-grade college, and as such is very appreciative of the anti-clerical, anti-supernatural, rational attitude which the real Buddha seems to have held. He discusses in order "The Historic Buddha", "Rationality of Buddhism", "Morality of Buddhism", "Buddhism and Caste", "Woman in Buddhism", "The Four Great Truths", "Buddhism and Asceticism", "Buddhism and Pessimism", "The Noble Eight-fold Path", "The Riddle of the World", "Personality", "Death and after", and "The Summum Bonum". It is interesting to find in the ancient home of Buddhism a scientific thinker like Mr. Lakshmi-Narasu who finds in the rationalism of the Hinayana the fullest satisfaction of religious needs. He writes well on his theme, and often expresses phases of Buddhist thought with notable success. Altogether the book may be recommended to all students of the subject. (See p. 290).

Major F. R. H. Chapman's "**How to Learn Hindustani**", a work in 366 octavo pages, has been compiled with extreme care and thoroughness, and will be found invaluable, not only to Candidates for the Lower and Higher Standards of Examinations of military officers, for whose use it is specially designed, but also to all students of the Hindustani language. It is in 6 Parts. The first contains the rules of Grammar, forming, in fact, a compendium of Platts' large and cumbersome grammar. In the first chapter, treating of Orthography, the native character in employed, with the addition of the Devanagari alphabet, in the other chapters the Roman character only is used for the Hindustani words. Part II, contains "Exercises on the principal rules of Syntax", with notes on the construction of sentences, examples, and lists of words, the Hindustani being well printed in the native character. In Part III is a selection of miscellaneous pieces for translation, with an appended vocabulary in the Roman character only. Part IV contains a very useful collection of specimens of Manuscript Petitions in shikasta, preceded by transcriptions of the same in ta'liq characters, translations, and a list of words. — It would have been better had the author placed the shikasta petitions and their transcriptions and translations

facing one another on opposite pages. The reader would not then have had the inconvenience of turning over from one part of the work to another when studying them. — Part V contains "Classified Conversational Phrases and Lists of Useful words", more particularly military words and phrases. In the sixth Part is a selection of Hindustani passages for translation into English, (the translation being given in Part III), Hindustani Proverbs and idiomatical Expressions. The work is excellently printed, and we can heartily commend it. (See p. 286).

**"Urdū Praxis. A progressive course of Urdū composition".** By Prof. W. Hoey.

Before making use of this useful aid to the construction of Hindustani sentences, which differs so widely from the English, it is expected that the student must have already become acquainted with the methods of declension and conjugation and the general rules of etymology of that language. The chief object of the work is to supply matter for an "oral rendering of English into Urdū at sight"

The work is in two parts. Part A contains "sentences illustrating idiomatic turns of expression and the most essential rules of syntax". Part B contains "translation passages covering a variety of subjects". There is a freshness and originality about these sentences and translation exercises, so different from the stereotyped uninteresting subjects usually found in Hindustani grammars and Exercise books. The author has had considerable experience of life in India, and of the judicial and administrative work of an Indian official, and so has succeeded in compiling sentences and passages on a variety of topics, all of which will be found extremely useful to residents and officials in India. For the explanation of idiomatic turns of speech reference is made in square brackets to paragraphs of Platts' grammar, and words are freely given on the margin of the sentences, and at the foot of the different passages or pages. These are in the Roman character, but, as the long vowels, and consonantal diacritical points, are all very carefully marked, the student will have no difficulty in using the book for the purpose of writing translations into the native character, as well as for oral practice in translation. (See p. 288).

**"Hindustani. A four week's course"** is the title of an elementary work by **Mary Taylor**, the aim of which, as the authoress states in a short introduction, is "to impart, as briefly as possible, a practical working acquaintance with the Hindustani language". It appears to have been specially written for the use of workers in the mission field, desirous of being able to converse in Hindustani, or, at any rate, to make themselves understood in that language, as soon as possible. To such this handy little book will certainly be of use, but its utility would have been greatly enhanced had the authoress been more particular as to precision, method, and uniformity. Some of the rules on etymology and syntax are not stated and exemplified with sufficient clearness. The case-endings are sometimes joined to the noun, sometimes printed separately; the important distinction between the cerebral and dental letters is not uniformly indicated by the use of italics for the



former; many words occurring in the exercises (some of which are numbered, others unnumbered) are not given in the vocabularies, and the construction of sentences is not explained. The beginner will also find the remarks on the Tenses, and the "Perfect Infinitive" rather puzzling. Then again the proper pronounciation of words is rendered difficult by the absence of any distinction between the long and short vowels 'i' and 'u'. The word **zamin**, for example, spelt **zamin**, might be wrongly pronounced with an accent on the first instead of on the second syllable. Why also is the numeral **ek** occasionally spelt **æk**? There are also a few grammatincal inaccuracies and mistakes, e.g. "**Naukarne sāmān āj lāyā** (p. 69). In fact, the excellency of the work would be much improved by a thoroughly careful revision.

We have received the 4th edition of the **Matlabsangrah** by **Ramlall Nemani** (Calcutta, 1907), the 3rd edition of which, published in 1905, has been already noticed. Some additional matter has been brought into this edition, including a list of the principal cities of India and the Districts to which they belong, in English and Hindi.

The work, mostly written in Hindi, is in 6 parts, containing instruction in the Hindi, English, Urdu, Bengali, Gujarati and Marathi languages. In the first part the author has also given a brief comparative grammar of these languages in English. In addition to the general rules of grammar, which are fully explained, a vast amount of other useful information is given, such as, mathematical tables, postal, railway and telegraph rules; weights and measures; an English and Hindi dictionary: a vocabulary of the 6 languages; proverbs, forms of letters, commercial correspondence, etc. in English and Hindi, and various other matters. The work has been prepared with great care, and is very creditable to the author. It is well printed on good paper, and the type employed for the various native languages is excellent, but there are many mistakes in the spelling of English words. The book is very complete and can be highly recommended to those who already possess a knowledge of Hindi. This edition consists of 592 pages, the price of which, including postage, is at the extremely moderate sum of Rs. 2—10 annas.

In the neat little volume entitled **Outlines of Indian Philosophy, with an appendix on the Philosophy of the Vedānta**, Professor **Paul Deussen** has reprinted two well known papers by him, of which the first was originally published in the "Indian Antiquary" of 1902 and the second was read before the Bombay Branch of the Asiatic Society in 1893. Dr. Deussen writes on all subjects of Indian philosophy with the authority of an acknowledged master, and all who desire a clear and compendious summary of his views will find it in this book. On some points, as is well known, Dr. Deussen's opinions are not shared by all scholars; for example, his derivation of the atheistic Sāṅkhya from Aupanishadic idealism is opposed by Professor Garbe, and his view that the polymorphous mixture of philosophemes presented by the **Mahābhārata** represents an organic development is open to discussion. But on points such as these, different students will always come

to different conclusions; and no scholar can claim from us a higher degree of respect for his opinions than does Professor Deussen, who has traced with masterly insight the main paths of Hindu thought, and whose views on all points are marked by brilliant and scholarly acuteness. We sincerely hope that this little volume will be as widely read as it deserves in England, America, and India. (See p. 287).

**Brahma-Knowledge**, by Professor L. D. Barnett, is the latest publication of the popular series **Wisdom of the East**. As its title indicates, this little volume is an introduction to the study of the Vedānta, that is, the Upanishads as expounded by Sankara Āchārya and the later writers of the latter's school. The work falls into two halves. In the first is given an analytical exposition of the leading Vedantic ideas, both in their original Upanishadic form and as modified by Sankara; while the second part contains translations of select passages from the older Upanishads, concluding with an annotated version of Lakshmīdhara's Advaitamakaranda. The book is calculated not only to serve the purposes of students of philosophy, but likewise to interest and instruct all who care for the great problems of faith and reason.

**A Series of Lessons in Gnani Yoga**, by Yogi Ramacharaka, is a theosophic work upon "Gnani Yoga", which it defines as the science dealing "with the scientific and intellectual knowing of the great questions regarding Life and what lies back of Life — the Riddle of the Universe". In twelve lessons the author discusses from his standpoint the One, i. e. the Unity of all Being; Life Omnipresent in the Universe; Creative Will; the unity of Life; the One and the Manifold of finite experience; the Manifold as a series of phases or "thought-forms" in the mind of the Absolute Idea; the evolution of the universe from the latter; the ascent of man from the lower forms of vertebrate animals; transmigration of souls; the evolution of the human soul as a psycho-physical entity from the lower orders of organic being; the law of Karma; and finally miscellaneous problems of occultist lore. The book is addressed to a special class of readers, and will doubtless be of much interest to them. (See p. 290).

**The Sayings of Confucius**. A distinct gap in the **Wisdom of the East** series has just been filled by the addition of a book, from the pen of Mr. Lionel Giles, dealing with Confucius and his teaching. It contains a new translation of the greater part of the **Lun Yü**, besides an introductory essay of some thirty pages, in which a bold attempt is made to rehabilitate the Sage in Western eyes, that have hitherto been fain to view him too exclusively through missionary spectacles. After showing how the purity and simplicity of his ethical doctrine have suffered at the hands of Legge and Jennings, Mr. Giles earnestly vindicates his right to stand forth as a great World-teacher, far superior in many respects to the founders of other moral and religious systems which have appealed more strongly to European taste. The student of Chinese will be interested to find several entirely new renderings of knotty passages in the text; certain highly important terms,

in particular, which may be said to form the very backbone of the Confucian system, and yet have been persistently misinterpreted by previous translators, are at last freed from their traditional shackles and translated in a manner at once less cumbrous and more consistent with the true spirit of the Master's teaching. These and other points are discussed in foot-notes, which however are never allowed to become too technical for the general reader. (See p. 286).

**In The Philosophical Basis of Religion** Professor John Watson presents a series of seventeen lectures critically studying certain leading phases of religious thought and offering suggestions for the rehabilitation of Christian theology in the light of Constructive Idealism. In lectures 1 and 2 Dr. Watson treats of religion and authority and the evolution of dogma in the Christian Church, and trenchantly criticises the views of Newman, Loisy, and other modern champions of ecclesiastical authority. The third and fourth lectures contain an exposition of the system constructed by Kant in defence of the conceptions of God, free-will, and Immortality, together with some trenchant criticism of the weaknesses of this system. Lecture the fifth, "Personal Idealism and the New Realism", and lecture the sixth, "The Interpretation of Religious Experience", deal with some recent solutions of the problems of religion. The seventh chapter is a searching study of Harnack's famous dictum that Christianity "means one thing and one thing only: eternal life in the midst of time by the strength and under the eyes of God"; and here Dr. Watson points out Harnack's error in assuming the absence of implicit general conceptions in the religious consciousness. To us Harnack appears likewise to confuse "essence" with differentia, and to define Christianity in terms equally applicable to some forms of Hinduism. The eighth and ninth chapters study Philo and his relations to the New Testament. As an exposition of that brilliant and noble thinker they are generally just and illuminative, and we are somewhat surprised to find that after setting forth the important points of parallelism between Philo, the Gospel of John, and Paul, Dr. Watson insists upon their "fundamental opposition". There is no fundamental opposition at all, in our opinion. Philo and the Philonian school constructed a system of idealism, into which Paul and certain other early Christian writers transplanted the Palestinian doctrines of the Synoptic Gospels; from this union arose the theology of the early Christian Church. Naturally this product differed considerably from the original Philonian doctrines, especially as the soteriological interest now overshadowed all others. The objective and the main interests, in fact, were modified. But the modes of thought and method were almost the same still, and we cannot follow Dr. Watson in admitting only a superficial resemblance. The tenth and eleventh lectures are an exposition and critique of the chief phases of Gnostic theology; the twelfth and thirteenth discuss Augustine; the fourteenth surveys medieval theology, and the fifteenth Leibnitz and Protestant theology. The sixteenth lecture, "God and the World", sums up the author's view that "the world... presupposes for its explanation a single rational principle of which nature is

an expression", criticising the differing standpoints of Mysticism, Agnosticism, and Pantheism, and insisting that "the philosophy of religion explicitly states the rational process implied in the ascent from the world to the self, and from the self to God, pointing out that the conceptions by which in our thought we characterize the objects of our experience are but the stages by which we advance to the ultimate conception of the universe as in all its phases the self-relation of God". The last chapter deals with the relation of God and Man, with especial reference to the problem of evil. Here Dr. Watson lays down that the Absolute "is a self-conscious unity, manifested in and to self-conscious beings, each of whom can attain to self-consciousness only in so far as he comprehends the principle which is implied in all forms of being, but reveals its meaning explicitly only to rational beings . . . the freedom of man necessarily implies freedom to will evil, i. e. to seek for the realization of himself in that which is contradictory of his true nature . . . it is just the high destiny of man and the infinite perfection of God, which make it inconceivable how there should be a universe, containing beings who realize what is the meaning of their own life and of the whole, unless those beings pass through the long and painful process by which the absolutely good is revealed as that which can overcome the deepest depths of evil". This is a thoughtful and suggestive statement of the problem from the idealist standpoint, rather than a solution. The book is of the highest interest throughout, and treats its themes with great skill. It is a most welcome and valuable addition to religious thought. But we hardly think that Dr. Watson does full justice to that noble foundation of religion which is formulated in identical terms by Philo the Jew and after him by the Apostle to the Gentiles — the three graces of Faith, Hope and Love, whereof the greatest is Love.

**Egypt and Western Asia in the light of recent discoveries by L. W. King M. A., F. S. A. and H. R. Hall M. A. London, 1907.** To keep abreast of the constant discoveries being made by archaeologists from year to year is now no easy matter although many of these are of great importance and frequently modify our accepted views of history. A book, therefore, which sets forth the latest discoveries and deductions of Egyptologists and Assyriologists is naturally of the greatest possible service, and it is this service that the authors of the above mentioned work Mr. L. W. King and Mr. H. R. Hall of the British Museum have so admirably performed. Since Prof. Maspero's great work "*Histoire Ancienne des Peuples de l'Orient classique*" was completed many very important discoveries have been made and discussed in scattered publications, but hitherto no book has undertaken a complete survey of all that has been done in the domain of Egyptology and Assyriology since that time. The present volume covers everything of importance since the publication of Prof. Maspero's great classic down to the very latest work of last season in Egypt and the Sudan. The first chapters are devoted to the discovery of prehistoric Egypt, to our scanty knowledge of palaeolithic man in the Nile valley and to the wonderful excavations that have revealed

the neolithic culture that existed in praedynastic times. There are also carefully thought out chapters on the first four dynasties of Egypt, on the relations between Egypt and the early Minoans of Crete, and on the many important discoveries recently made in the neighbourhood of Thebes. We have also summed up for us the results of recent excavations in Western Asia, and a remarkable chapter on Elam and Babylon, the Kassites and the Contry of the Sea, in which much new light is thrown on points hitherto subject to a great deal of doubt. There are also described with great accuracy and skill the life and customs of the early Babylonians and there is an interesting chapter on the Assyrian and Neo-Babylonian empires in the light of recent research. Messrs. King and Hall have weighed all the problems, historical and archaeological, with great fairness and impartiality while at the same time they have nowhere allowed the pages of their book to be dull or uninteresting. The book is one that should appeal to all who are interested in the rediscovery of the ancient East, whether they be learned in the matter or only attracted in a general way to so fascinating a subject, more especially as the writers have a through and first hand knowledge of the materials, and are without any bias or leaning towards impossible and ephemeral theories which are only swept away by the next discovery. The illustrations are numerous and most of them excellent, many of the photographs having been taken by the authors themselves during the periods of their residence in the East. (See p. 289).

The twenty-eighth Memoir of the Egypt Exploration Fund consists of the first part of the important publication of the results obtained by the Fund's recent diggings at Deir el-Bahari, which have been carried out by Prof. Naville, Mr. H. R. Hall and Mr. Ayrton. The present volume is their work and is entitled **The XIth Dynasty Temple at Deir el-Bahari**. Both in general interest and in scientific importance we think it ranks as the equal, if not the superior, of any volume that has yet been published by the Fund. To the general reader no doubt the famous Hathor Cow, which is beautifully reproduced in colours as the frontispiece of this Volume, will make the strongest appeal. But for the Egyptologist and student of art the XIth Dynasty reliefs will probably have an equal, if not a greater, interest, while the plan of the temple, the oldest yet discovered at Thebes, is of the highest importance for the study of Egyptian religious architecture. The XIth Dynasty reliefs tell us far more of the art of that period than was known before. They vary in artistic quality, some fulfilling the traditional idea of the rude work of that time, while others reach a far higher standard. These last may well be, as Mr. Hall points out, the work of the sculptor Mertisen, who flourished in the reign of Mentuhetep II (Neb-hepet-Rā), the builder of the temple. In M. Naville's opinion there were two kings of the XIth Dynasty, who both bore the prenomen Neb-hepet-Rā, though they spelt their names differently. In any case the temple was the funerary Chapel of Mentuhetep II, and the greater part of the temple was evidently built in his reign. If M. Naville is right in his suggestion of the existence

of a second ruler with the same prenomen, we may perhaps assume that he was the son of Mentuhetep II, and that on his father's death he completed the temple and may also have added the shrines of the princesses which were made on the line of the western wall of the ambulatory. These six shrines or chapels were dedicated for the service of certain ladies of the king's harem, who were buried near at hand in rock-cut shaft-tombs. Although the temple was the funerary chapel of Mentuhetep, the king himself does not appear to have been buried here. For there was no trace of a tomb beneath the central pyramid, the most striking feature of the temple, and the great rock-cut *hâb* or hypogaeum in the Western Court, was, in M. Naville's opinion, merely the sanctuary of the King's *Ka*, or spirit. It is thus possible that the king himself was buried in a rock-cut tomb in the neighbourhood of the temple, which may perhaps be laid bare by future excavation. We have not been able to do more than touch on a few of the most striking points in connection with this work. Both the photographic and coloured plates are models of what such things should be, and the plan of the temple by Mr. Peers is exceedingly clear, and admirably illustrates the text. The volume before us does not exhaust the record of what has been found during the four seasons of the excavations, and will be followed by another, which it is hoped will appear shortly. Meanwhile we are furnished with a very full account of the temple and its contents, the striking character of which renders the volume the most important Egyptological publication which has recently appeared.

Under the title **The Law of Hammurabi and Moses** there has appeared an English translation by the Rev. W. T. Piltner of Prof. Hubert Grimme's pamphlet on this subject which was published in its original form some three years ago. As Prof. Grimme remarks in his foreword to the English Edition, much has been published on the subject since then, but he still holds to his main thesis by which he attempted to define the relation of the Hammurabi legislation to the Mosaic. Moreover Mr. Piltner, in addition to his careful translation has enriched the original text with an additional series of valuable explanatory notes, so that the reader is furnished with a guide to the principal later publications or to points that might otherwise be obscure in the text. Prof. Grimme's main contention is that neither the Hammurabi nor the Mosaic Code was derived directly from the other, but that each drew independently from the well of Old Semitic common law. The second half of the present volume is occupied by a series of interesting additional chapters by Mr. Piltner, on the history and archaeology of the two codes; he also gives in a handy form a translation of those Laws of Hammurabi which Prof. Grimme compares in detail with the Mosaic laws of "The Book of the Covenant". (See p. 186).

The first number of *der Alte Orient* for 1907 contains a very readable account of the social conditions of Early Babylonian life from the pen of Dr. Friedrich Ulmer. The paper is entitled "Hammurabi, sein Land und seine Zeit", and the author has made good use of the famous Code of Laws in the Louvre,

and Hammurabi's own letters which are preserved in the British Museum. The next part is devoted to Phrygia and is contributed by Dr. **Erich Brandenburg** who attempts to estimate the position occupied by Phrygian culture among the ancient peoples of Asia Minor. **Freiherr v. Landau** contributes a very readable account of the Phoenician inscriptions, and gives translations of many of them, and Dr. **Otto Weber** gives a sketch of the explorations carried out in Southern Arabia up to the journeys undertaken by **Eduard Glaser**. From the contents of these four numbers it will be seen that „Der Alte Orient“ maintains its reputation for ranging over the whole realm of oriental archaeology. (See p. 245).

We have received a pamphlet from the pen of Mr. **Rustaffjaell**, entitled „**Palaeolithic vessels of Egypt**“, in which the author suggests that hollowed out flints, their shape caused by a silicified spongy growth, provided primitive man in Egypt with his first vessels, and were the origin of the potter's art. The pamphlet is illustrated with thirteen photographic plates. (See p. 294).

Under the title **Altorientalischer und israelitischer Monotheismus**, the professor of theology at Jena, Dr. **B. Baentsch**, has published a treatise in which he discusses at length the grounds for the view that the Monotheistic beliefs of the Israelites were no strange growth, but developed along lines of thought shared, though perhaps in a less intense degree, by other ancient races of the East. The author argues his thesis ably, and we wish the book an extensive circulation. In a series of notes at the end of the volume Dr. Baentsch furnishes the student with references to the principal works on which he has relied.

The last Quarterly Statement of the **Palestine Exploration Fund** contains the fourteenth quarterly report on the excavations at Geser which have now been happily resumed by Mr. **Macalister**. The work here described took place between March and May of last year, and, although the finds were not of striking importance, they were of considerable interest for archaeologists. Two more tombs have been discovered of the class termed „Philistine“, a trench cut north of the tombs disclosed the foundation of a Canaanite palace or fortress, and beneath it was another of the very early caves which are such a notable feature of the mound at Geser. Mr. **Myres** contributes an interesting note on the Philistine tombs, which he thinks may definitely be regarded as tombs of „Aegean intruders“, provisionally of the Philistines.

**Al-Hilal**, November, 1907, Vol. XVI, No. 2. (See p. 308).

**Al-Hilal**, December, 1907, Vol. XVI, No. 3. (See p. 308).

**Al-Machriq**, 1907, No. 20, contains: *Le St. Siège et les erreurs modernes*, by P. L. Cheikho. — *Choix de proverbes usités à Alep*, by T. Ayoub. — *Epître d'Abdallah Zakher sur les abstinences monacales*, edited by Th. Djoqq. — *L'histoire de la Conquête de Syrie par Waqidi*, by G. Elian Sarkis. — *La littérature Arabe au XIXe Siècle*, by P. L. Cheikho. — *Une tournée pastorale*

dans la Hte Galilée, by P. I. Harfouche. — Bibliographie orientale. — Questions et réponses. — etc., etc. (See p. 308).

**Al-Machriq**, 1907, No. 21, contains: Un Manuscrit sur les institutions de Police chez les Arabes, by P. L. Cheïkho. — Etymologie du nom d'Alep, by P. Anastase. — Les Beaux-Arts et l'Eglise, by G. Schelhot. — Une tournée pastorale dans la Hte Galilée, by P. I. Harfouche. — Un évêque Melkiti converti du Jacobitisme au XIIe Siècle, by I. Armalé. — Bibliographie orientale. — Questions et réponses. — etc. (See p. 308).

**Al-Machriq**, 1907, No. 22, contains: Le mariage chrétien, by P. L. Cheïkho. — Choix des poésies d'Ibrahim Hakim (XVIIIe Siècle), by I. A. Malouf. — Une tournée pastorale dans la Haute Galilée, by P. I. Harfouche. — La Littérature Arabe au XIXe Siècle, by P. L. Cheïkho. — Bibliographie orientale. — Questions et réponses. — etc. etc. (See p. 308).

**Al-Moktabas**, October, 1907, Vol. II, No. 9, contains: Ibn Zaïdoun. (Sa biographie.) — La richesse chez les arabes. — Les Séances Allousoumiahs. Texte inédit, publié par M. M. Aly à Dames. — La femme dans l'Islam, traduit de l'Anglais par M. Chahbandar. — Le crise égyptienne. — (See p. 308).

**Al-Moktabas**, November, 1907, Vol. II, No. 10, contains: Lissan Uldine bin El-Khatib. — Le microbe, by S. bey Kagaleh. — La Grèce. Traduit de l'histoire de la civilisation. — Proverbes et pensées empruntée de l'anglais, by J. Vartabett. — etc. etc. (See p. 308).

**American Journal of Semitic Languages and Literatures**, October, 1907, Vol. XXIV, No. 1, contains: Assyrian Prescriptions for Diseases of the Head, by R. Campbell Thompson. — The First Chapter of Ezra in its Original Form and Setting, by C. C. Torrey. — Theophorous Proper Names in the Old Testament, by H. Preserved Smith. — The Character of the Anonymous Greek Version of Habakkuk, Chapter 3, by M. L. Margolis. — A MS of Abū Hifān's Collection of Anecdotes about Abū Nuwās, by D. B. Macdonald. — Announcement. etc., etc. (See p. 308).

**American Journal of Theology**, October, 1907, Vol. XI, No. 4, contains: Israel or Jerahmeel?, by H. Preserved Smith. — What modifications in Western Christianity may be expected from contact with Oriental Religions on the mission Field?, by G. W. Knox. — What Conception of the Scriptures and of Scripture Authority should underlie the Work of the Modern Missionary?, by W. K. Mc. Kibben. — Some Distinctive Features of Russian Christianity, by E. Waite Miller. — Critical note. — Recent Theological Literature. — etc., etc. (See p. 308).

**Baptist Missionary Review**, December, 1907, Vol. XIII, No. 12, contains: Shall we Withdraw from the Higher Classes and Concentrate our Forces on the Out-Castes, A Symposium on the new Mission Policy. — Editorial. — Exchanges and Reviews. — Mission News. — etc., etc. (See p. 308).



**Biblical World**, November, 1907, Vol. XXX, No. 5, contains: Frontispiece. — Editorial. — Jerusalem in Bible Times, by L. Bayles Paton. — Aesthetic and Imaginative Elements in the Words of Jesus, by E. B. Pollard. — Can the Gospels be trusted?, by S. Mc. Comb. — The Child-Mind and Child. — Religion; IV, by E. Diller Starbuck. — Expository Studies in the Old Testament, by I. G. Matthews. — Current Opinion. — American Institute of Sacred Literature. — Book Reviews. — Books for Old Testament Study III, by J. M. Powis Smith. — etc., etc. (See p. 308).

**Brahmavadin**, September, 1907, Vol. XII, No. 9, contains: The Bhagavad Gita with Ramanuja's Commentary. — Das System des Vedanta, by V. V. Ramanan. — Swami Vivekananda in London, by E. Hammond. — Editorial. — Correspondence. — Notes and Thoughts. — etc., etc. (See p. 308).

**Calcutta Review**, October, 1907, No. 250, contains: The Quarter. Along the Yang-Tze Kiang, by Lesdain. — Further Expansion of the Theory of the Precession Climatic and Declination Cycles, showing how the Equator becomes Temperate and the Poles Tropical, by D. Gostling. — Thoughts on the Present Unrest in India, by R. P. Karkaria. — Municipal Administration in Calcutta, by J. G. Apar. — The History of Journalism in India, by S. C. Sanial. — Critical Notices. — Acknowledgments. — etc., etc. (See p. 308).

**Chinese Recorder**, October, 1907, Vol. XXXVIII, No. 10, contains: How to Attract and Help Educated Chinese, by A. H. Smith. — Notes on Some Helps to the Historical Study of the Life of Christ, by D. W. Lyon. — Are Foreign Beverages a Menace to the Far East, by J. E. Walker. — The Methodist Church of Japan, by J. W. Bashford. — Educational Department. — Correspondence. — Our Book Table. — Missionary News. — etc., etc. (See p. 308).

**Chinese Recorder**, November, 1907, Vol. XXXVIII, No. 11, contains: Co-operation, by R. E. Chambers. — On Keeping in Touch with Chinese Thought, by J. C. Garritt. — Missions and National Evolution, by J. S. Dennis. — Educational Department. — Correspondence. — Our Book Table. — Missionary News. — etc., etc. (See p. 308).

**Comité de l'Asie française**, October, 1907, Vol. VII, No. 79, contains: L'Accord anglo-russe. Devant l'opinion, by R. de Caix. — L'Angleterre et Russie au Tibet, by F. Grenard. — Les Accords russo japonais, by P. Labbé. — Abandonnons-nous l'Indo-Chine? — Des Réformes en Chine. — La Question asiatique dans l'Amerique du Nord. — Asie française. — Chine. — Japon. — Asie Russe. — Perse. — Bibliographie. — etc., etc (See p. 308).

**Comité de l'Asie française**, November, 1907, Vol. VII, No. 80, contains: Les Reformes dans l'Inde: les projets du vice-roi. — La Réforme de l'enseignement en Indo-Chine. — La Presse populaire chinoise, by F. Farjenel. — La Question de la piastre. — Une Oeuvre Coloniale. — La Russie et la

Grande-Bretagne en Asie Centrale, by H. de Lacosté. — Asie française. — Chine. — Japon. — Perse. — Australasie. — etc., etc. (See p. 308).

**Comité de l'Asie française**, December, 1907, Vol. VII, No. 81, contains: La Defense de l'Indo-Chine. — La Question asiatique dans l'Amérique du Nord. — Les Musulmans indiens et le nationalisme hindou, by Hindi. — Asie française. — Siam. — Asie Russe. — Turquie. — Perse. — Asie Anglaise. — Bibliographie. — etc., etc. (See p. 308).

**Crescent**, Vol. XXX, No. 767, contains: The Last of the Moorish Sultans. — An Illustrious Convert to Islam in the Early Period of the 18th Century. — Editorial Notes. — Mohammed or Christ? — Islam and the Hereafter. — Christianity at Work. — etc., etc. (See p. 308).

**Crescent**, Vol. XXX, No. 768, contains: The Advance of Islam. — Crescent or Cross. — Our Book Table. — Editorial Notes. — Celebrated Geologists in Ipswich. — Islam in Ceylon. — etc., etc. (See p. 308).

**Crescent**, Vol. XXX, No. 769, contains: The Marriage Customs of the Southern Gallas. — Turkey the Peacemaker. — Persia's Counter Claim. — Editorial Notes. — The Future of Roumelia. — The Lion of God. — etc., etc. (See p. 308).

**Epigraphia Indica**, July, 1907, Vol. IX, Part 3, contains: Madras Museum Plates of Vajrahasta III, by Sten Konow. — Talamanchi Plates of Vikramaditya I, by E. Hultzsch. — Mandhata Plates of Devapala and Jayavarman II, by F. Kielhorn. — Kauker Inscription of Bhanudeva, by H. Lal. — Note on two Inscriptions of Mahendrapala, by F. Kielhorn. — Vandram Plates of Ammaraja II, by E. Hultzsch. — Inscriptions on the Mathura Lion—Capital, by F. W. Thomas. — etc., etc. (See p. 308).

**Epigraphia Indica**, November, 1907, Vol. VIII, Part 8, contains: Taxila Vase Inscription, by H. Lüders. — Soraikkaour Plates of Virupaksha, by T. A. Gopinatha Rao. — Madras Museum Plates of Srigiribhupala, by M. N. Ayyar. — Two Anaimalai Inscriptions, by G. V. Rao. — Index. — etc., etc. (See p. 308).

**Geographical Journal**, November, 1907, Vol. XXX, No 5, contains: The Fan Mountains in the Duab of Turkestan, by W. Rickmer Rickmers. — Dr. Stein's Expedition in Central Asia. — The Course of the Upper Irawadi, by M. Mac Laren. — The Valleys of the Himalayas, by R. D. Oldham. — Mr. Cecil Clementi's Journey across Southern China. — Reviews. — etc., etc. (See p. 309.)

**Geographical Journal**, December, 1907, Vol. XXX, No. 6, contains: Lord Curzon on Frontiers, by Sir T. H. Holdich. — Captain Percival's Surveys in the Bahr-el-Ghazal Province. — Surveys on the Mozambique Coast. — Ruwenzori and its Life Zones, by R. B. Woosnam. — An Exploration of Mustagh Pass in the Karakoram Himalayas, by A. C. F. Ferber. — Reviews. — etc., etc. (See p. 309).

**Geographical Journal**, January, 1908, Vol. XXXI, No. 1, contains: Admiral Sir Leopold M'Clintock, by Sir C. R. Markham. — An Exploration of the Nun Kun Mountain Group and its Glaciers, by W. H. Workman. — Reviews. — etc., etc. (See p. 309).

**Hindustan Review**, September, 1907, Vol. XVI, No. 97, contains: Japanese Patriotism: II, by A. Stead. — School Life in India, by G. S. Arundale. — The Old "New Theology"; a Backward Glance, I, by F. Barr. — State Interference in England and India, I, by N. N. Gupta. — The Present Crisis in India, by D. V. Krishna Rao. — The Industrial Development of India, by R. D. Lam. — Pseudo-Patriotism in India, M. Lal Zutshi. — Reviews and Notices. — The Topic of the Month. — The Kayastha World. — etc., etc. (See p. 309).

**Hindustan Review**, October—November, 1907, Vol. XVI, Nos. 98 and 99, contain: The Domains of Philosophy and Religion, by E. Greaves. — A Holiday in Rajputana, by J. Nelson Fraser. — Progress Backwards, by N. Ch. Sten Gupta. — Moderates and Extremists in Indian Politics, by R. P. Singh. — Thoughts on the Present Situation, by V. S. Mudholkar. — Literary Life in India, by P. O. Philip. — The Position of Women in Hindu Society and how to Improve it, by Ch. Mukerjee. — The Status of Kayasthas in Bengal, by S. G. Biswas. — Views and Reviews. — Topics of the Day. — etc., etc. (See p. 309).

**Indian Antiquary**, July, 1907, Vol. XXXVI, Part 457, contains: A Plan for a uniform Scientific Record of the Languages of Savages, applied to the Andamanese and Nicobarese, by Sir R. C. Temple. — Notes on the Chins of Burma, by G. Whitehead. — Book-Notice. — etc., etc. (See p. 309).

**Indian Antiquary**, August, 1907, Vol. XXXVI, Part 458, contains: A Plan for a uniform Scientific Record of the Languages of Savages, by Sir Richard C. Temple. — Miscellanea. — etc., etc. (See p. 309).

**Indian Forester**, September, 1907, Vol. XXXII, No. 9, contains: Dr. Nisbet on Indian Forestry. — Oxford, Dehra Dun, and after, by R. C. M. — Is a Period of Rest and Rotation of Crops wanted for Teak Reproduction, by A. W. Lushington. Improvement Fellings, by H. C. Walker. — Correspondence. — Reviews and Translations. — Shikar, Travel, Natural History. — Miscellanea. — etc., etc. (See p. 309).

**Indian Forester**, October, 1907, Vol. XXXIII, No. 10, contains: Note on some Sucker-Produced Forests of the Kistna District, Madras, by A. W. Lushington. — Note on Strobilanthes in the Jaunsar Hill Forests, by D. Ram. — Scientific Forestry, by H. C. Walker. — Fire. — Protection and Natural Regeneration in Buxa, by S. Lal Dutta. — Correspondence. — Reviews and Translations. — Shikar, Travel, and Natural History Notes. — Miscellanea. — etc., etc. (See p. 309).

- Indian Forester**, November, 1907, Vol. XXXIII, No. 11, contains: Forestry and Agriculture. — Soil Fertility. (Contributed). — Oxford, Dehra Dun and After. (Contributed.) — Correspondence. — Reviews and Translations. — Extracts from Official Papers. — Miscellanea. — etc., etc. (See p. 309).
- Indian Magazine**, November, 1907, No. 443, contains: From the Editor's Study. — The Mahratta Plough, by Sir G. Birdwood. — Home from India in 1852, by N. W. Apperley. — The Maharanis' Girls' School. Gwalior, by Miss F. Hope Taxa. — Concerning Books, by Sir G. Birdwood. — Personal Intelligence. — etc., etc. (See p. 309).
- Indian Magazine**, December, 1907, No. 444, contains: The Mahratta Plough, by Sir G. Birdwood. — The Education of Women and Girls in Western India, by N. G. Welinkar. — Correspondence, by Sir Charles Lyall. — National Indian Association. — Personal Intelligence. — etc., etc. (See p. 309).
- Indian Review**, October, 1907, Vol. VIII, No. 10, contains: Prices and Prosperity, by "I. C. S." and R. B. G. V. Joshi. — Indian Affairs in England, by R. G. Pradhan. — Colour Prejudice, by "Asiaticus". — The Native Christian in India as a Political Factor, by A. P. Smith — Sir Madhwa and Madhwaism, by C. N. K. Aiyar. — A Common National Script for India, by J. Nath Bannerjee. — Mr. Keir Hardie. — Current Events, by Rajduari. — The World of Books. — Questions of Importance. — etc., etc. (See p. 309).
- Indian Thought**, July, 1907, Vol. I, No. 3, contains: Khandanakhandakhādya (English Translation). — Vivarana prameyasangraha (English Translation). — Indian Astronomy: A Historical Survey. — (See p. 309).
- Indian World**, September, 1907, Vol. VI, No. 30, contains: The Treachery at Cawnpur, by G. L. D. — Study in the History of Crime, by S Chandra Taluqdar. — Centralisation and Decentralisation, by P. Nath Banerji. — Some Interesting Peoples of Chotanagpur II, by S. Chandra Ray. — Selections. — Notes and News. — Reviews and Notices, — etc., etc. (See p. 309).
- Journal of the African Society**, October, 1907, Vol. VI, No. 25, contains: Notes on a Journey through the Great Ituri Forest, by P. H. G. Powell-Cotton. — The Basis for a Comparative Grammar of the Bantu Languages, by Sir H. Johnston. — Note on the Above, by C. Meinhof. — Additional Note by Sir H. Johnston. — Reminiscences of Miss Mary Kingsley, by Sir M. Mathan. — A Short History of Brass and its People, by Adebisi Tepowa. — Editorial Notes. — Books Reviewed. — etc., etc. (See p. 309).
- Journal of the Royal Asiatic Society of Great Britain and Ireland**, October 1907, contains: Some Border Ballads of the North-West Frontier, by E. B. Howell. — Tufail al-Ganawi: a Poem from the *Aṣma' fīyat* in the Recension and with the Comments of Ibn as-Sikkit, edited by F. Krenkow. — The Hebrew Version of the "Secretum Secretorum", a mediaeval Treatise ascribed to Aristotle, by M. Gaster. — Two Hittite Cuneiform Tablets from Boghaz Keui, by A. H. Sayce. — White Hun' Coin of Vyāghramukha of the Chāpa

(Gurjara) Dynasty of Bhinmāl, by V. A. Smith. — Some Modern Theories of Religion and the Veda, by A. Berriedale Keith. — The Child Kṛishṇa, and the Gujars, by J. Kennedy. — Archaeological Exploration in India, 1906—1907, by J. H. Marshall. — Moga, Maues, and Vonones, by J. F. Fleet. — Miscellaneous Communications. — Notices of Books. — Notes of the Quarter. — etc., etc. (See p. 309).

**Journal of the North-China Branch of the Royal Asiatic Society.** Vol. XXXVIII, 1907, contains: Currency in China by H. B. Morse, Copper currency. Paper Money, Silver currency, General considerations. — Witchcraft in the Chinese Penal code by E. J. Williams. — Contribution to the Nomenclatures of Chinese Plants by the late Dr. Ernst Faber-Classification of the List of Plants, by D. Macgregor, Alphabetical List of Plants, List of Plants for which the English equivalent is not known. — The Two Zodiacs (Solar and Lunar), their Origin and connections. A Study in the Earliest Dawn of civilisation. By Thos. W. Kingswill. — Notes and Queries. — Literary Notes — A classified List of the Articles printed in the Journal of the North China Branch of the Royal of the Royal Asiatic Society from 1892 to 1907. — Recent Books on China and the Far East. — Proceedings. — List of Members. (See p. 309).

**Light of Dharma**, Vol. VI, No. 2, contains: Japanese Conception of Death and Immortality, by D. Teitaro Suzuki. — Buddhist Churches in the United States, by Kentok Hori. — Spiritual Baptism: A Buddhist Christian Parallel by A. J. Edmunds. — Fundamental Principles of Buddhism and Japanese Morals, by Kentok Hori. — Editorial. — etc., etc. (See p. 310).

**Madras Christian College Magazine**, September, 1907, Vol. VII, No. 3, contains: Christianity in the Modern World: by A. G. Hogg. — The Nayadis of Cochin, by L. K. A. Krishna Iyer. — Relations between India and Ceylon: II, by U. P. Kukillaya. — Notes of the Month. — Science Notes. — Recent Periodical Literature. — etc., etc. (See p. 310).

**Madras Christian College Magazine**, October, 1907, Vol. VII, No. 4, contains: The Tragic Fact in Lear, by A. Davies. — The Kostans of Cochin, by L. K. A. Krishna Iyer. — Relations between India and Ceylon: III by U. P. Kukillaya. — Notes of the Month — Science Notes. — Correspondence. — etc., etc. (See p. 310).

**Madras Christian College Magazine**, November, 1907, Vol. VII, No. 5, contains: Eternal Life, by T. E. Corley. — Education in India and Japan, by J. N. Turquhar. — The Kanakkans of Cochin, by L. K. Anantha Krishna Iyer. — The Low Castes of Malabar, by Miss S. Parukutty. — A Glimpse into a Social Problem, by A. G. Hogg — Notes of the Month — Literary Notices and Notes. — Recent Periodical Literature. — etc., etc. (See p. 310).

**Maha-Bodhi Journal**, September, 1907, Vol. XV, No. 9, contains: Explorations at Isipatana (Sarneth) Benares. — Sayings of the Omāiscient Buddha. — How a Nation Prospers or Declines according to Lord Buddha. — Ceylon and the Buddhists. — Notes and News. — etc., etc. (See p. 310).

46, GREAT RUSSELL STREET, LONDON, W. C. (*opposite the British Museum.*)

- Maha-Bodhi Journal**, October, 1907, Vol. XV, No. 10, contains: Buddha—Gaya, Jerusalem and Mecca. — Burma and the Burmese. — Translation of the Pali Inscription at Buddha-Gaya. — Sayings of the Omniscient Buddha. — Ceylon and the Buddhists. — Notes and News. — etc., etc. (See p. 310).
- Man**, July, 1907, Vol. VII, No. 7, contains: Notes on certain Clubs from North America, by D. I. Bushnell. — Eoliths Nature-made "Eolithic Implements" by W. G. Smith. — The Native Tribes of South-East Australia, by A. W. Howitt. — The Native Tribes of South-East Australia. A Reply, by A. Lang to A. W. Howitt. — Reviews. — etc., etc. (See p. 310).
- Man**, August, 1907, Vol. VII, No. 8, contains: Notes on some Puberty and other Customs of the Natives of Natal and Zululand, by H. C. Lugg. — Notes on a Dolmen at Presles, France, by A. L. Lewis. — Australia Prayer. A Reply to Man, by R. R. Marett. — The Soul-House in Egypt, by W. M. Flinders Petrie. — Reviews, — etc., etc. (See p. 310).
- Man**, September, 1907, Vol. VII, No. 9, contains: Pygmy Flints, by H. G. O. Kendall. — Physical Anthropology, Observations on the Scottish Insane, by J. T. Jocker and J. Beddoe. — Reviews. — etc., etc. (See p. 310).
- Man**, October, 1907, Vol. VIII, No. 10, contains: Aboriginal Rock Chippings on the Farm Blauwboschdrift, Herbert, South Africa, by J. P. Johnson. — Congratulations to Edward Burnett Tylor, by E. R. — Notes on some Palaeolithic and Neolithic Implements from East Lincolnshire, by S. Hazzledine Warren. — Reviews. — Proceedings of Societies. — etc., etc. (See p. 310).
- Modern Review**, October, 1907, Vol. II, No. 4, contains: Education in India and America: A Contrast and Comparison, by Saint Nihal Siug. — Some Problems for Indian Research III, by Sister Nivedita. — An Open Letter to Musalmans of India, by Ishwar Saran. — The Influence of Chaitanya on Bengali Society and Literature, by D. Chandra Sen. — Limited Monarchy in Ancient India, by A. Chandra Das. — The East and the West, by D. S. W. — The Cotton Manufacture of Dacca, by Ch. Randyopadhyay. — Dr. J. C. Bose's Psychological Researches, by Jagadanendra Roy. — Notes. — Reviews of Books. — etc., etc. (See p. 310).
- Modern Review**, November, 1907, Vol. II, No. 5, contains: Sufism, by Homersham Cox. — The Present State of Indian Art II, by A. K. Coomaraswamy. — Life of Shivaji, by J. Sarkar. — To the Ruins of Gour, by A. K. Maitra. — Burma and the Burmese, by Bireswar Gangooly. — The Battle of Kharda, by P. V. Mawjee. — The Genesis of the British Idea of Civilising India. — The National Movement, by Asiaticus. — Folk-tales of Hindustan, by Shaikh Chilli. — Notes. — Reviews of Books. — etc., etc. — (See p. 310).
- Modern Review**, December, 1907, Vol. II, No. 6, contains: The Place of Philosophy in Education, by E. A. Wodehouse. — The Reforms that we really want, by C. Y. Chintamani. — Native Officers of the Indian Army. — Narrative of the Incidents of my Early Life, by R. S. Ch. Das Bahadur. —

The Hindu View of Royal Responsibility, by "A Hindu". — Orient and Occident, by Asiaticus. — Gour under the Hindus, by A. Kumar Maitra. — The Market for British Goods in India a Century ago. — Notes. — Reviews of Books. — etc., etc. (See p. 310).

**Open Court**, October, 1907, Vol. XXI, No. 617, contains: Frontispiece. — The Syllabus of Pope Pius X; A Translation. — Elisabet Ney, Sculptor, by B. Neill Taylor. — Sin in the Upanishads by E. A. Rumball. — A Japanese Panmalaya suggested by L. Hearn and Formosa, by Poultney Bigelow, How to Govern the Philippines, by Editor. — Book Reviews and Notes. — etc., etc. (See p. 310).

**Open Court**, November, 1907, Vol. XXI, No. 618, contains: Frontispiece. — The Evolution of Climate, by L. H. Daingerfield. — St. Catharine of Alexandria by Editor. — A Criticism of Modern Theology, by H. F. Bell. — Was Judas a Traitor?, by J. C. Allen. — Book Reviews and Notes. — etc., etc. (See p. 310).

**Open Court**, December, 1907, Vol. XXI, No. 619, contains: Frontispiece. — St. Catharine of Alexandria, by Editor — Goethe's Soul Conception, by Editor. — Oriental Sages, by M. H. Simpson. — Book Reviews and Notes. — etc., etc. (See p. 310).

**Prabuddha Bharata**, October, 1907, Vol. XII, No. 135, contains: Sri Ramakrishna's Teachings. Atma-Jnana, XII. — Occasional Notes. — Epistles of Swami Vivekananda, XXVIII. — The Curve of Life and Death-Child-Heart, by Sister Nivedita. — The Way to the Realisation of a Universal Religion. A Lecture by S. Vivekananda. — Swami Abhedananda's Address to the Students of Mysore. — News and Miscellanies. — etc., etc. (See p. 310).

**Proceedings of the Society of Biblical Archaeology**, November, 1907, XXIX, Part 6, contains: Hittite Inscriptions; by A. H. Sayce. — An Aramaic Papyrus of the Ptolemaic Age from Egypt, by A. H. Sayce and A. Cowley. — "A Kassite" Text; and a First Dynasty Tablet, by C. J. Ball. — The Tomb of Thyi, by E. R. Ayrton. — The Folklore of Mossoul, by R. Campbell Thompson. — Hagiographica from Leipzig Manuscripts, by W. E. Crum. — Notes on some Egyptian Antiquities. II, by W. L. Nash. — etc., etc. (See p. 310).

**Proceedings of the Society of Biblical Archaeology**, December, 1907, Vol. XXIX, Part 7, contains: Hagiographica from Leipzig Manuscripts, by W. Crum. — Note on the Chronicle of the First Dynasty of Babylon, by C. H. W. Johns. — Some Egyptian Antiquities in the Soane Museum, by J. Capart. — Some Munich Coptic Fragments, III, by E. O. Winstedt. — The Folklore of Mossoul, by R. Campbell Thompson. — Index. — etc., etc. (See p. 310).

**Punjab Educational Journal**, October, 1907, Vol. III, No. 8, contains: Notes. — Direct Moral Instruction in Schools. — The Ideal of Hindu Womanhood. —

Has the Novel of the Present a Place in Literature? Translation from Urdu into English. — Our London Letter. — Notes. — Our Bookshelf. — etc. etc. (See p. 310).

**Punjab Educational Journal**, November, 1907, Vol. III, No. 9, contains: Notes. — The Ideal of Hindu Womanhood. — Education in Jaipur. — Education in Burma. — School Museums. — Types of Physical Development in Schools. — Our London Letter. — Notes. — Our Bookshelf. — etc., etc. (See p. 310).

**Punjab Educational Journal**, December, 1907, Vol. III, No. 10, contains: Notes. — The Promotion of Vernacular Literature. — Education in Baroda. — Has the Novel of the Present a Place in Literature. — British and Foreign Notes. — Notes. — Our Bookshelf. — Notice. — etc., etc. (See p. 310).

**Review of Religions**, October, 1907, Vol. VI, No. 10, contains: The Babi Religion, III. The Law Promulgated by Bahauulla. — The Purity of the Text of the Holy Quran. — Christian Mission Work in India. — Prophecy of a Great Religious Leader's Death. — Review. — Notes and Comments. — etc., etc. (See p. 311).

**Review of Religions**, December, 1907, Vol. VI, No. 12, contains: The Babi Religion, V. Proof of the Revelations of Bab and Bahauulla. — Christ in the Holy Quran, II. — A Religious Conference at Lahore. — etc., etc. (See p. 311).

**Sāsthramukthāvali**. — A Collection of Vedanta Mimansa and Nyaya Works, No. 62. (See p. 311).

**Sāsthramukthāvali**. — A Collection of Vedanta Mimansa and Nyaya Works, No. 63. (See p. 311).

**Sāsthramukthāvali**. — A Collection of Vedanta Mimansa and Nyaya Works, No. 64. (See p. 311).

**T'young Pao**, July, 1907, Vol. VII, No. 3 contains: Le texte astronomique du Yao-Tien, by L. de Saussure. — Zur buddhistischen Litteratur der viguren, by B. Laufer. — Mélanges. — Bulletin critique. — Bibliographie. — Chronique. — etc., etc. (See p. 311).

**Tropical Agriculturist**, September, 1907, Vol. XXIX, No. 3, contains: Cotton Cultivation, by J. C. Willis. — Experiments in Rubber Tapping at Henaratgoda, by J. C. Willis. — Report on the Ceylon Rubber Exhibition, by W. I. Hutchinson. — Coffee Cultivation in Coorg, by G. Haller. — Literature of Economic Botany and Agriculture, by J. C. Willis. — Current Literature. — Correspondence. — etc., etc. (See p. 311).

**Tropical Agriculturist**, October, 1907, Vol. XXIX, No. 4, contains: Frequent Tapping of Rubber Trees, by J. C. Willis. — Rubber Industry of Angola, by Consul Mackie. — Camphor Oil. — Factors which Determine the Quality of Tea, by H. H. Mann. — Literature of Economic Botany and Agriculture, by J. C. Willis. — etc., etc. (See p. 311).



**Tropical Agriculturist**, November, 1907, Vol. XXIX, No. 5, contains: Rubber Tapping, by J. C. Willis. — The Hevea (Para) Rubber Tree, by H. A. Wickham. — Coconut Beetle in Batticaloa, Ceylon, by E. E. Green. — Experiments in Heavy Pruning of Tea, by H. H. Mann. — Literature of Economic Botany and Agriculture by J. C. Willis. — Correspondence. — etc., etc. (See p. 311).

**Vienna Oriental Journal**, Vol. XXI, No. 3, contains: Dipavamsa und Mahāvamsa, by R. O. Franke. — Zur Geschichte des Armenischen Rechtes, by V. Aptowitzer. — Reviews. — Miscellaneous Notes. — etc., etc. (See p. 311).

**Wan Kwoh Kung Pao**, September, 1907, Vol. XIX, No. 8, contains: Change Universal in Asia, by Editor. — Opium Prohibition. How it is going on, by Editor. — The Starting Point for Religion, by P. Carnegie Simpson. — The Bible Society in China, by Editor. — Communicated. — International Topics. — etc., etc. (See p. 311).

**Zeitschrift für Hebraeische Bibliographie**, July—August, 1907, Vol. XI, No. 4, contains: Einzelschriften: Hebraica. — Judaica. — Der Judenmeister Meier von Erfurt wird vom Frankfurter Rat auf Verwendung des Königs Wenzel aus dem Gefängnis entlassen und schwört Urfehde, in die auch die Frankfurter Juden inbegriffen sind, by A. Freimann. — Aus dem Briefwechsel christlicher Professoren mit einem jüdischen Gelehrten, by A. Marx. — Bibliographische Miscellen, by A. Marx. — Notizen und Bemerkungen, by L. Ginzberg. — etc., etc. (See p. 311).

## II.

### NEW ORIENTAL BOOKS.

PUBLISHED IN ENGLAND.

**ALAWAKADAMANAYA**: Translated from the Pali into Singhalese. Edited by P. Tudawé Pandita Gunewardene. 4to. Cloth. pp. 44. 1907. 1s.6d.

**ARABIAN NIGHTS (THE)**. — Selection. 16mo. Boards. With Illustrations. 1907. 1s.

**ARABIAN Wisdom**. Selections and Translations from the Arabic by J. Wortabet. Roy 8vo. Cloth. pp. 76. 1907. 1s.

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**ATONEMENT in Modern Religious Thought (The)**. A Theological Symposium. Third Edition. 8vo. Cloth. pp. 382. 1907. 3s.6d.

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